

THE NEW ST. PATRICK'S MANUAL

FOR THE USE OF

YOUNG PEOPLE,

PREPARED BY

A CHRISTIAN BROTHER.

Published with the approbation of His Grace
the Archbishop of Quebec.

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Having carefully examined *The New St. Patrick's Manual*, printed at Quebec by C. Darveau, 1875, we have approved it and recommend it as a most useful book, to the English speaking Catholics of our Archdiocese.

Given at Quebec, Oct. 11th, 1875.

✠ E. A., ARCH. OF QUEBEC.

ENTERED, according to Act of the Parliament of Canada, in the year one thousand eight hundred and seventy-five, by J. F. N. DUBOIS, in the Office of the Minister of Agriculture.

PREFACE.

The new St. Patrick's Manual is, in great part, a translation of the "Manuel de Piété," edited by the Christian Brothers in Paris,—a work considered to be eminently suited for young people, and a sure guide in every position of life.

The parts not translations, are either original, or are compiled from the most reliable sources. Besides the ordinary matter of prayer-books generally, we have introduced short practical Instructions on each of the devotions it contains ; a Rule of Life for young persons in the world ; the Study of Vocation, etc. ; Advices to young men ; a Calendar containing a brief notice on some of the saints, who were remarkable for their virtuous youth ; Instructions on the Cord and on

the Archconfraternity of St. Joseph ; the Gospels for Sundays and Holydays throughout the year. We have also added a number of Liturgical Hymns and Anthems for Benediction, &c.

We shall feel singularly happy and amply rewarded, if its humble pages become the means of preserving, even a few of our cherished and amiable youth of this country, in the holy dispositions they possessed at the memorable epoch of their First Communion, and of nourishing in their hearts the inestimable Fruits which the Holy Ghost implanted therein, when He descended on them with His sevenfold Gifts.

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TABLE OF MOVEABLE FEASTS.

Year of our Lord.	Ash- Wednesday	Easter Sunday.	Ascension Day,	Whit- Sunday,	Corpus Christi.	First Sunday of Advent,
1874	Feb. 18	April 5	May 14	May 24	June 4	Nov. 29
1875	Feb. 10	Mar. 28	May 6	May 16	May 27	Nov. 28
1876	Mar. 1	April 16	May 25	June 4	June 15	Dec. 3
1877	Feb. 14	April 1	May 10	May 20	May 31	Dec. 2
1878	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1879	Feb. 26	April 13	May 22	June 1	June 12	Nov. 30
1880	Feb. 11	Mar. 28	May 6	May 16	May 27	Nov. 28
1881	Mar. 2	April 17	May 26	June 6	June 10	Nov. 27
1882	Feb. 22	April 9	May 18	May 28	June 8	Dec. 3
1883	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1884	Feb. 27	April 13	May 22	June 1	June 12	Nov. 30
1885	Feb. 18	April 6	May 14	May 24	June 4	Nov. 29
1886	Mar. 10	April 25	June 3	June 13	June 24	Nov. 28
1887	Feb. 23	April 10	May 19	May 29	June 9	Nov. 27
1888	Feb. 15	April 1	May 10	May 20	May 31	Dec. 2
1889	Mar. 6	April 21	May 30	June 9	June 20	Dec. 1
1890	Feb. 19	April 6	May 15	May 27	June 5	Nov. 30
1891	Feb. 11	Mar. 29	May 7	May 15	May 28	Nov. 29
1892	Mar. 2	April 17	May 26	June 5	June 16	Nov. 27
1893	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1894	Feb. 7	Mar. 25	May 3	May 13	May 24	Dec. 2
1895	Feb. 27	April 14	May 23	June 2	June 13	Dec. 1
1896	Feb. 19	April 5	May 14	May 24	June 4	Nov. 29
1897	Mar. 3	April 18	May 27	June 6	June 17	Nov. 28
1898	Feb. 28	April 10	May 19	May 29	June 9	Nov. 27
1899	Feb. 15	April 2	May 11	May 21	June 1	Dec. 3
1900	Feb. 28	April 15	May 24	June 3	June 14	Dec. 2
1901	Feb. 20	April 7	May 16	May 26	June 6	Dec. 1
1902	Feb. 12	Mar. 30	May 8	May 18	May 29	Nov. 30

CALENDAR*

About the time of the principal festivals, we must renew our pious exercises, and more fervently implore the prayers of the saints. We ought to form resolutions so to live from festival to festival, as if we were then to depart this life and go into the everlasting festival. [*Imit. of Christ*, B. I., chap. XIX., 6.]

JANUARY.

1. CIRCUMCISION OF OUR LORD.
2. St. Fulgentius, Bp. and C. His virtuous conduct, mildness towards his companions, and more especially, his deference for his mother, caused him to be admired by all as a true model of Christian children.—533.
3. St. Genevieve, Virgin. When scarcely seven years of age, she consecrated herself to God by a vow of perpetual virginity.—512.
4. St. Titus, Bishop of Crete.—1st Century.
5. St. Simeon Stylites.—460.
6. EPIPHANY OF OUR LORD.
7. St. Lucian, Pr. and Martyr.—312.

* The date which follows the indication of each Feast, shows the epoch of its institution, or the year in which the saint died. The Feasts without dates, are those that go back to the primitive ages of the Church.

8. St. Severinus, Apostle of Bavaria.—482.
9. St. Julian, Mar., whose admirable purity God was pleased to reward by the most signal miracles.—313.
10. St. William, Archbishop and C.—1209.
11. St. Theodosius, Abbot and C.—529.
12. St. Benedict Biscop, Abbot and C.—690.
13. St. Veronica of Milan, V.—1497.
14. St. Hilary, Bp. and Dr. of the Church.—368.
15. St. Maurus, Abbot and C. When very young, he walked on an expanse of water in accomplishing a heroic act of obedience.—583.
16. St. Marcellus, Pope and Martyr.—310.
- 17.—St. Anthony, Abbot, Patriarch of Monks. He passed his early years in perfect innocence, and when scarcely twenty years old, dispossessed himself of a considerable estate in favor of the poor, and consecrated himself wholly to God. He died at the advanced age of 105 years, 87 of which were spent in the desert.—356.
18. Chair of St. Peter at Rome.
19. St. Wolstan, Bishop and C.—1095.
20. St. Sebastian, M. He was pierced with arrows for confessing the name of Jesus Christ, and being miraculously cured, was beaten to death with clubs, by order of Dioclesian.—288.
21. St. Agnes, V. and M. When but thirteen years of age, she laid down her life for Jesus Christ. SS. Ambrose, Jerome, and Augustine, have enthusiastically extolled this admirable child, who knew how to triumph over the weakness of her age, as well as the cruelty of her executioners, and who preferred her chastity to life itself. From the very time of her glorious martyrdom, she has been regarded by the Church as a special patroness of the virtue of purity.—304.
22. SS. Vincent and Anastasius, Martyrs.—304.
23. Espousals of the M. B. V.—St. Raymund of Penafort, C.—1275.
24. *Opening of the Novena in honor of the Purification of the M. B. V.—St. Timothy, disciple of St. Paul and M.—97.*

25. Conversion of St. Paul. Docile to the voice of the Lord, from a violent persecutor of the Church, he became a great Apostle.—36.

26. St. Polycarp, Bp. of Smyrna, M.—166.

27. St. John Chrysostom, Bishop and Doctor of the Church.—407.

28. St. Cyril, Patriarch of Alexandria, C., who presided in the Council of Ephesus, where the Most Blessed Virgin Mary was proclaimed Mother of God.—444.—B. Charlemagne, Emperor.—814.

29. St. Francis of Sales, Bp. of Geneva and C.—His youth was truly admirable. When scarcely eighteen years of age, he stripped himself of all his goods to relieve the poor, habitually walked in the presence of God, practised great corporal mortifications, and preserved chastity intact amidst the disorders of the Universities in which he studied. Violently tempted to discouragement and despair, he found peace of soul before an image of Mary.—1622.

30. St. Martina, V. and M.—226.

31. St. Peter Nolasco, Founder of the Order of Mercy and C.—1256.

NOTE.—On the second Sunday after Epiphany, *Feast of the Holy Name of Jesus*.—1721.

FEBRUARY.

1. St. Bridget, V., Abbess, Patroness of Ireland. While yet very young, through love for Jesus whom she had already chosen as her Divine Spouse, she bestowed every thing at her disposal on His suffering members, the poor. At the age of twenty, she made her solemn monastic vows; her heroic example was followed by several other young ladies, and she thus laid the foundations of the first female monastery in Ireland. After more than half a century devoted to the most sublime virtues, she departed this life to receive her well-merited reward.—523.

St. Ignatius, M., Bishop of Antioch. The Fathers of

the Church regard him as being the child that our Divine Lord proposed as a model to His disciples.—107.

2. PURIFICATION OF THE M. B. V., AND PRESENTATION OF OUR LORD IN THE TEMPLE.—496.

3. St. Blase, Bp. of Sebaste and M.—316

4. St. Andrew Corsini, Bp. of Fiesole, C.—1373.

5. St. Agnatha, V. and M. To preserve her chastity, she underwent the greatest torments and even death itself.—251.

6. St. Dorothy, V. and M.—304.

7. St. Romuald, Founder of the Order of Camaldoli, C.—1027.—St. Richard, King of England and C.—722.

8. St. John of Matha, C. From his infancy, he was an accomplished model of lively piety, profound humility, and boundless charity to the poor.—1213.

9. St. Apollonia, V. and M.—249.

10. St. Scholastica, V.—543.

11. S. Saturninus, and others, Martyrs of Africa.—304.

12. St. Benedict of Anian, Abbot and C.—821.

13. St. Catharine of Ricci, V.—1589.

14. St. Valentine, M.—270.

15. SS. Faustina and Jovita, MM.—121.

16. St. Onezimus, Bp. and Disciple of St. Paul, M.—1st century.

17. St. Flavian, Patriarch of Constantinople and M.—449.

18. St. Simeon, Bp. of Jerusalem and M.—109.

19. St. Conrad, C.—1351.

20. St. Eucherius, Bp. and C.—738.

21. St. Pepin of Landen, Duke of Brabant, C.—940.

22. Chair of St. Peter at Antioch.

23. St. Peter Damian, Bp. and Dr.—1072.

24. St. Matthias, Apostle and M.—63.—*In leap years, on the 25th.*

25. St. Cæsarius of Nazianzen, C.—4th century.

26. St. Alexander, Patriarch of Alexandria and C.—326.

27. St. Leander, Archb. of Seville, C.—596.

28. SS. Romanus and Lupicinus, Abbots.—560.

29. St. Oswald, Bp. of Worcester, C.—992.

NOTE.—Friday after Ash-Wednesday, *Commemoration of the Holy Crown of Thorns.*

Friday after the first Sunday in Lent, *Commemoration of the Spear and Nails.*

Friday after the second Sunday, *the Bloody Sweat of our Lord.*

Friday after the third Sunday, *the five Wounds of our Lord.*

MARCH.

1. St. David, Abp. and C., Patron of Wales.—544.

2. St. Charles the Good, Earl of Flanders.—1127.

3. St. Canegundes, Empress, who, after having consecrated her virginity to the King of Heaven, preserved it until death with the consent of her chaste spouse, St. Henry.—1040.

4. St. Casimir, Prince of Poland, C. He was remarkable for his humility, chastity, mortification, charity to the poor, and tender devotion towards the M. B. V. He died at the age of 24 years.—1483.

5. SS. Adrian and Eubulus, MM.—309.—B. Peter of Castelnau, M.—1208.

6. SS. Victor and Companions, MM.—B. Humbert, Count of Savoy.—1188.

7. St. Thomas of Aquino, Doctor of the Church, surnamed the *Angel of the School*, on account of his admirable purity and extraordinary science. He has ever been invoked in Catholic schools, as the light of teachers and the special protector of the innocence of the pupils.—1274.

8. *Opening of the Novena in honor of St. Patrick.*

St. Rose of Viterbo, V., of the Third Order of St. Francis. At the age of fifteen, she merited to be exiled for her tenacity in defending the rights of the Holy See against the encroachments of the Emperor Frederic II. ;

she triumphantly returned in the company of the Sovereign Pontiff, and died at seventeen, amidst the admiration of all Italy, where, to the present day, she is held in great veneration.—1261.

9. St. Frances, Widow.—1440.

10. The Forty Martyrs of Sebaste.—320.—*Opening of the Novena in honor of St. Joseph.*

11. St. Constantine, King of Scotland, M.—576.

12. St. Gregory the Great, Pope and Dr.—604.

13. St. Euphrasia, V. At the tender age of seven, she earnestly requested her parents to be permitted to serve God in the religious life. Her pious mother hearing this, wept for joy, and, shortly after, granted her request.—410.

14. St. Mathildis, Queen of Germany.—968.

15. St. Zachary, Pope & C.—752.

16. St. Abraham, Hermit, C.—560.—*Opening of the Novena in honor of the Annunciation of the M. B. Virgin.*

17. St. Patrick, Bishop, Apostle and Patron of Ireland.—464.

18. St. Gabriel, Archangel.

St. Edward, M., King of England. He succeeded his father to the throne at the age of thirteen years, and was even then an accomplished model of all Christian virtues. His great love of purity and his fervor in prayer, rendered him the wonder of princes; while, by his prudence, clemency, modesty, charity, and compassion for the poor, he was the blessing and delight of his subjects.—978.

19. St. JOSEPH, Spouse of the M. B. V.

20. St. Joachim, Father of the M. B. V.

21. St. Benedict, C. Shocked at the licentiousness of some of the Roman youths with whom he was obliged to converse, he bade an eternal adieu to the world at the age of twelve years; he retired into solitude, and responding faithfully to Divine grace, became the Patriarch of the Monastic life in the West.—548.

22. St. Basil, Priest and Martyr.—362.

23. St. Turibius, Archb. of Lima, C.—1606.

24. St. Simeon, an infant, M.—1475.
 25. ANNUNCIATION OF THE M. B. VIRGIN.
 26. St. Ludger, Bp. and C.—809.
 27. St. Isaac, Religious.—383.
 28. St. Guntran, King and Confessor.—593.
 29. St. Victorinus, M.—303.
 30. St. John Climacus, Abbot and C.—605.—B. Amédus, Duke of Savoy.—1472.
 31. St. Benjamin, Martyr.—424.
- NOTE—Friday after the fourth Sunday in Lent, *Commemoration of the Most Precious Blood of our Lord.*
 Friday in Passion Week, *Commemoration of the Seven Dolours of the M. B. Virgin.*—15th century.

APRIL.

1. St. Hugh, Bp. of Grenoble, Confessor.—1132.
2. St. Francis of Paula, Founder of the Order of Minims.—1508.
3. St. Richard, Bp. and C.—1253.
4. St. Isidore, Bp. and Dr.—636.
5. St. Vincent Ferrer, C. This saint conceived, from his earliest years, a most tender devotion towards the M. B. Virgin. While yet a child, he fasted frequently and passed considerable time every day in holy prayer.—1419.
6. St. Celestine, Pope and C.—432.
7. St. Aphraates, Anchorite and C.—4th century.
8. St. Dionysius, Bp. of Corinth, C.—2nd century.
9. St. Mary Cleophas.—1st century.
10. St. Macarius, Patriarch of Antioch, C.—1012.
11. St. Leo the Great, Pope and Dr.—461.
12. St. Julins, Pope, and C.—352.
13. St. Hermenegild, King and Martyr.—586.
14. SS. Tiburtius, Valerian, and Maximus, MM.—229.
15. SS. Basilissa and Anastasia, MM.—1st century.
16. St. Benedict Joseph Labre, celebrated for his love of poverty and abjection. From his tenderest years,

he delighted in waiting on the Priest at the Altar, and he fulfilled this office with so much modesty and decorum, that the assistants could not restrain their admiration. Having heard some youths uttering licentious words, he withdrew into a lonely place and knelt before a crucifix, praying the God of mercy for those who had just offended Him.—1783.

17. St. Anicetus, Pope and M.—2nd century.

18. St. Appollonius the Apologist, M.—186.

19. St. Elphege, Abp. of Canterbury, M.—1012.

20. St. Agnes of Monte Pulciano, of the Order of St. Dominic, V. She consecrated herself to God at the age of nine years. She is renowned throughout the Church for her miracles, prophecies, and astonishing austerities.—1317.

21. St. Anselm, Abp. of Canterbury and Dr.—1109.

22. SS. Soter and Caius, Popes and Martyrs.—2nd century.

23. St. George, M., Patron of England and of military men.—303.

24. St. Fidelis, M. In his studies, he was the model of his school-fellows.—1622.

25. St. Mark, Evangelist.—64.

26. St. Marcellinus, Pope and Martyr.—304.

27. St. Theophilus, Bp. and C.—5th century.

28. St. Vitalis, Martyr.—62.

29. St. Peter, Martyr.—1252.

30. St. Catharine of Sienna, Virgin. She bound herself by vow, while yet a child, to a life of virginal chastity, was greatly renowned for her numberless virtues, and above all, for her admirable purity, had frequent colloquies with Jesus, and merited to be called to the participation of His wounds and dolors.—1380.

NOTE.—The third Sunday after Easter, *Feast of the Patronage of St. Joseph*.—1847.

MAY.

1. SS. Philip and James the Less, Apostles and MM.—
—87-63.

2. St. Athanasius, Patriarch of Alexandria and Dr.—
373.

3. The Finding of the Holy Cross.—326.

4. St. Monica, W. the model of Christian mothers.
—387.

5. St. Pius V., Pope and Confessor.—1572.

6. St. John before the Latin Gate.—75.

7. St. Stanislas, Bp. and M.—1568.

8. The Apparition of St. Michael, the Archangel.—492.

9. St. Gregory Nazianzen, Bp. and Dr. of the Church.
In his youth he contracted a saintly friendship with the
great St. Basil, and both sought to render it eternal, by
mutually exciting each other to the practice of virtue.
At Athens, where they studied, they knew but two
streets, one leading to the church, and the other, to the
school. They both became holy Bishops and eminent
Doctors of the Church, and remained to the end of their
lives perfect models of true Christian friends.—389.

10. St. Antoninus, Abp. of Florence.—From the age
of ten, when not at school or at home, his parents were
certain to find him in the church.—1459.

11. St. Mamertus, Archb. of Vienna, C.—477.—St.
Francis di Girolamo. C.—1716.

12. SS. Gerens and Achillens, MM.—2nd century,—
St. Pancras, who suffered martyrdom in the fourteenth
year of his age.—304.

13. St. John the Silent, Bp. and C.—559.

14. St. Boniface, Martyr.—307.

15. SS. Peter, Andrew, and companions, MM.—250.

16. St. Simon Stock, C., who instituted the Confraternity of the Scapular of the Most Blessed Virgin.—
1265.

17.—St. Pascal, C., Religious of the Order of St. Francis, whose simplicity, piety, and obedience, God rewarded by the most signal favors.—1592.

18. St. Venantius.—At the early age of fifteen, he terminated, by a glorious martyrdom, the combats which he had sustained for Jesus Christ.—250.

19. St. Dunstan, Abp. of Canterbury and C.—988.

20. St. Bernardine of Sienna, C. During his youth, he was much renowned for his modesty, meekness, humility, angelic purity, and tender devotion towards the Most Blessed Virgin. When the conversation became too free in recreation, it was immediately dropped at his appearance with a "Hush! here comes Bernardine." At the age of twenty, he embraced the religious life and became a great apostle.—1444.

21. St. Felix of Cantalicio, C.—1587.

22. St. John Nepomucene, Martyr. He preferred to undergo the most excruciating tortures and even death itself, rather than violate the secret of Confession.—1383.

23. St. Julia, Virgin and M.—5th century.

24. The M. B. V., as Help of Christians.—1814.

25. St. Gregory VII., Pope and Confessor.—1085.

26. St. Philip Neri, Founder of the Congregation of the Oratory. He merited, at the tender age of five years, the surname of Good, on account of his perfect obedience and profound respect for his parents. He esteemed and practised the holy virtue of purity in so high a degree, that all who had the happiness to converse with him, felt themselves interiorly incited to follow his example.—1595.

St. Augustine, Bp. and Apostle of England.—604.

27. St. Magdalen of Pazzi, Virgin. From her early childhood, she was consumed with the most ardent desire to receive the Holy Communion, and, on account of her burning love for our Divine Lord, she merited to be loaded with His choicest favors.—1607.—Venerable Bede.—735.

28. St. Germanus, Bp. of Paris, C.—576.

29. St. Cyril, M. While yet a child, he glorified God by martyrdom.—3rd Century.

30. St. Ferdinand, King of Castile, C.—1252.

31. St. Petronilla, Virgin.—1st century.—St. Angela of Merici, V., Foundress of the Ursulines.—1540.

JUNE.

- 1.—St. Pamphilus, Priest and Martyr.—309.
2. SS. Pothinus, Bp., Sanctus, Attalus, Blandina, and the other Martyrs of Lyon.—177.
3. St. Clodildia, Queen of France.—553.
4. St. Francis Caracciolo, C. While yet a mere child, his love of penance, and tender devotion to the Most Blessed Virgin, opened to him the way of perfection; as soon as able, he recited daily the Little Office and the Rosary in her honor; he also fasted every Saturday with the same intention.—1608.
- 5.—St. Boniface, Apostle of Germany, Bp. and M.—755.
6. St. Norbert, Archbishop of Magdeburgh, C., and Founder of the Premonstratensian Order. 1134.
7. St. Robert, Abbot, C.—1159.
8. St. William, Abp. of York, and C.—1154.
9. St. Columba, styled the Apostle of the Picts. From his earliest years, he esteemed that alone which tended to increase Divine love in his heart. He became one of the most celebrated patriarchs of the monastic life in the West; founded the famous monastery of Iona,—a fruitful nursery which sent out numerous Apostles to evangelize the North of Europe.—597.
- 10.—St. Margaret, Queen of Scotland, distinguished for her love of poverty.—1093.
- 11.—St. Barnabas, Apostle and M.—60.
12. St. John a San Facundo, C.—1479.
12. St. Anthony of Padua, C. At the age of fifteen, fearing the contagion of the world, he renounced it for ever. He cherished a particular devotion towards the Blessed Virgin, whose name, he was accustomed to say, is sweeter to the palate than honey, more grateful to the ear than the strains of music, and more delectable to the heart than the purest joy.—1231.—*Opening of the Novena in honor of St. Aloysius Gonzaga.*
14. St. Basil the Great, Bp. and Dr. of the Church.—379.—St. Elisens, Prophet.

15. St. Bernard of Menthon, C. In his tender years, he was an accomplished model of innocence, penance, and application to study.—1008.

16. St. John Francis Regis, C. He exercised an apostolic zeal even before leaving college, and converted many of his school-mates by his advices and examples. His serious application to study did not, in the least, diminish his ardent piety; and his reputation for sanctity spreading abroad, he was pointed out as the *Angel of the college*.—1640.

17. St. David, Archb. of Bourges, C.—9th century.

18. SS. Marcus and Marcellianus, Martyrs.—286.

19. St. Juliana Falconieri, V. The first words she learned to pronounce, were the sacred names of Jesus and Mary; so great was her horror of sin that the very name of it made her tremble with fright.—1340.

20. St. Sylverius, Pope and M.—538.

21. St. Aloysius Gonzaga, C.—1591.

22. St. Paulinus, Bp. of Nola and C. Through charity for his neighbor, he voluntarily became a slave, in order to ransom a captive, whom he restored to his afflicted mother.—431.

St. Alban, Protomartyr of Great Britain.—303.

23. St. Etheldreda, Virgin and Abbess—679.

24. NATIVITY OF ST. JOHN THE BAPTIST.

25. St. William, Abbot and C.—1142.

26. SS. John and Paul, Martyrs.—363.

27. St. Ladislas, King of Hungary and C., who, in the midst of wordly grandeur, drew the admiration of all by his modesty, chastity, piety, and particularly by his tender love and charity for the poor.—1095.

28. St. Ireneus, Bp. of Lyons and Dr., M.—202.

29. SS. PETER AND PAUL, Apostles.—67.

30. Commemoration of St. Paul, Apostle.—St. Martial, Bp. of Limoges.—1st century.

Friday after the octave of Corpus Christi, the *Feast of the Sacred Heart of Jesus*.—17th century.

JULY.

1. Octave of St. John the Baptist.—St. Thierry, Abbot and C.—533.

2. VISITATION OF THE BLESSED VIRGIN MARY.

3. St. Phocas, Gardner, M.—303.

4.—St. Odo, Abp. of Canterbury, C., whose great delight, when quite young, was to visit churches and there pass his time in prayer before the Most Blessed Sacrament.—961.

5. St. Zoa, Martyr.—286.

6. St. Palladius, Apostle of the Scots.—450.

7. St. Leo II., Pope and C.—683.

8. St. Elizabeth, Queen of Portugal.—1336.

9. St. Ephrem, Dr. and C.—378.

10. St. Felicitas and her seven sons, MM.—158.

11. St. Pius I., Pope and Martyr.—157.

12. St. John Gualbert, Abbot and C., Founder of the Religious Order of Vallis Umbrosa.

13.—St. Anacletus, Pope and Martyr.—110.—St. Eugenius, Bp. of Carthage, C.—505.

14. St. Bonaventure, Card., Bp. and Dr. of the Church, surnamed the *Seraphic Doctor*. He passed his youth in perfect innocence. Having a sovereign horror of idleness, he employed all his time in prayer and study, for which reason he became so great a saint and so great a light of the Church.—1274.

15. St. Henry, Emperor and C.—1024.

16. OUR LADY OF MOUNT CARMEL.—16th century.

17. St. Alexius, Confessor.—404.

18. St. Frederic, Bp. and Martyr.—830.

St. Symphorosa and her seven sons, Martyrs.—120—
St. Camillus of Lillis, Confessor, who shares, with St. Vincent of Paul and St. Jerome Emilian, the special patronage of good works, and the most excellent of all, that of preparing the sick for a happy death.—1014.

19. St. Vincent of Paul, C., Founder of the Lazarists and the Sisters of Charity,—styled the *Father of the Poor*. He performed so many good works, that his

name has become synonymous with charity. It is under his patronage that so many young men associate together for the purpose of assisting the poor, visiting the sick, consoling the afflicted, and spreading far and wide the good odor of Jesus Christ.—1660.

20. St. Jerome Æmilian, C., Founder of Orphanages.—1537.

21. St. Praxedes, Virgin.—2nd century.

22. St. Mary Magdalen.—67.

23. St. Apollinaris, Bp. and M.—81.

24. St. Christina, V. and M.—300.

25. St. James the Great, Apostle.—44.

26. ST. ANNE, MOTHER OF THE BLESSED VIRGIN.

27. St. Pantaleon, Martyr.—303.

28. SS. Nazarius and Ceisus, MM. About the year 68.—St. Innocent I., Pope and C.—417.

29. St. Martha, sister to Mary and Lazarus, V.—1st. century.

30. SS. Abdon and Sennen, MM.—254.

31. St. Ignatius Loyola, C., Founder of an Order for the propagation and defence of our holy Faith, and for the education of youth. There is not a country that does not bear upon it some record of the heroic zeal which had its origin in the heart of the valiant defender of Pampeluna. The bones of the Jesuit martyrs are to be found in all lands, from the banks of the St. Lawrence to the great wall of China; and the indefatigable Society of Jesus is to-day doing its noble work with all the devotedness which characterized the first century of its existence.—1556.

The first Sunday of July, *Feast of the Precious Blood.*

AUGUST.

1. St. Peter's Chains.

2. OUR LADY OF THE HOLY ANGELS.—13th century.

St. Alphonsus Liguori, Bp. and C. In the midst of the brilliant success that attended his studies, he was a

model of humility and fidelity to his devotional exercises. He approached the holy Table every week, fasted frequently, and made annually a spiritual retreat. Having bade adieu to the honors of the world, he converted a great number of persons by his zeal, science, and sanctity. He recommended frequent Communion and a daily visit to the Blessed Sacrament as the most efficacious means of returning to God. The distinguishing feature of his life, was a tender and filial devotion towards the M. B. V.—1787.

3. Finding of the Relics of St. Stephen, first Martyr. 415.—SS. Nicodemus and Gamaliel.—1st. century.

4. St. Dominic, C., Founder of the Dominican Order. In his childhood, his fervor was so great, that he frequently exchanged his soft bed for the hard floor. He was mild, amiable, and condescending towards all. While a student at the University, he sold his books and offered to become a Moorish slave, in order to relieve and comfort the poor suffering members of Jesus Christ. His tender love towards Mary, inspired him with the holy devotion of the Rosary.—1221.

5. Dedication of St. Mary *ad Nives*, in commemoration of a fall of snow, which took place at Rome in the month of August,—lively figure of innocence preserved amidst the glowing ardor of youth.—366.

6. TRANSFIGURATION OF OUR LORD.—*Opening of the Novena in honor of the Assumption of the B. V. Mary.*

7. St. Cajetan, C., Founder of the Religious Order of Theatins.—1547.

8. SS. Cyriacus, Largus, Smaragdus, and their companions, MM.—303.

9. St. Romanus, a Soldier, Martyr.—258.

10. St. Lawrence, Deacon and Martyr.—258.

11. St. Philomena, V. M. By many great miracles, she has, in this 19th century, proved the efficacy of her intercession with God.—4th century.

12. St. Clare, V. Abs., Foundress of the Poor Clares, spent her youth in admirable innocence; she was mild, truthful, obedient, and ever ready to perform the devotions prescribed by her virtuous mother.—1253.

13. **St. Cassian, a Schoolmaster, M.**—He was stabbed to death by his own scholars, with their iron writing pencils called styles.—4th century.—**B. John Berchmans**, whose whole life was an admirable model of innocence and holiness.—1621.

14. **St. Ensebius, Priest and M.**—3rd century.

15. **ASSUMPTION OF THE MOST BLESSED VIRGIN.**

16. **St. Roch, C.** From the early age of five years, he practised the greatest austerities. Throughout life he was noted for his extraordinary charity towards the necessitous and those afflicted with any malady. He is particularly invoked in time of plague.—1327.—**St. Hyacinthe**, of the Order of St. Donimic, styled the Apostle of the North.—1257.

17. **Octave of St. Lawrence.**—**St. Julianna, M.**—260.

18. **St. Helen, Empress, Mother of Constantine the Great.**—328.

19. **St. Lewis, Bp. of Toulonse, C.** 1297.

20. **St. Bernard, Abt. and Dr. of the Church.** It is related in his life, that to conquer the enemy of the angelic virtue, he, on one occasion, rolled himself among thorns, and, on an other, plunged himself into a frozen pond, and resolutely stayed there till the impure fire was extinguished. In his twenty-second year, he forsook the world and buried himself in the solitude of a cloister, where he soon became noted for his austerities, virtues, and miracles.—1153.

21.—**St. Jane Frances de Chantal, Foundress of the Order of the Visitation.** Her whole life was a tissue of the most exalted virtues, particularly humility, patience, charity, and obedience.—1641.

22. **St. Hippolytus, Bp. and M.**—225.

23. **St. Philip Beniti, C.**—1285.

24. **St. Bartholomew, Apostle.**—73.

25. **St. Louis, King of France, C.** His virtuous mother often said to him: "God knows, my son, how dear you are to me: yet, I would rather see you fall dead at my feet, than to hear that you had committed a mortal sin." This pious thought was ever present to

his mind ; he declared during his Egyptian expedition, that he preferred to be covered a thousand times with the most hideous leprosy, rather than sully his soul with one mortal sin. To the heroic virtues of the saint, he united the intrepidity of the warrior, the dignity of the monarch, and the wisdom of the legislator.—1270.

26. St. Zephirinus, Pope and M.—219.

27. St. Joseph Calasanctius, C.—In his tender age, he was wont to gather round him his juvenile companions, to teach them their prayers and the mysteries of our Faith,—thus giving an earnest of the zeal which already consumed his heart, and which he subsequently displayed in founding an Order for the Christian education of Children.—1648.

28. St. Augustine, Bishop and Doctor.—430.

29. Beheading of St. John the Baptist.—31.

30. St. Rose of Lima, V.,—the first saint of American birth yet canonized by the Church. At the age of five years, she heroically consecrated herself to God by a vow of perpetual virginity, and merited to hear our Lord say to her : “ Rose, be the spouse of My Heart.” To a spotless innocence, she united the most austere practices of mortification and penance.—1617.

Opening of the Novena in honor of the Nativity of the Most Blessed Virgin.

31. St. Raymund Nonnatus, C.—1240.

The Sunday within the Octave of the Assumption, Feast of St. Joachim, father of the Most Blessed Virgin Mary.

The Sunday after the Octave of the Assumption, Feast of the Immaculate Heart of Mary.

SEPTEMBER.

1. St. Giles, Abt. and C., was of royal descent. He received the gifts of Heaven in such abundance, that he wrought miracles even from his childhood.—720.

2. St. Stephen, King of Hungary, C.—1038.

3. St. Sabina, V.—121.

4. SS. Marcellus and Valerian, MM.—179.—St. Rosalia, V., who was issued from the Imperial family of Charlemagne. At the age of fourteen, despising worldly vanities, she made herself an abode in a cave near Palermo, where she completed the sacrifice of her heart to God by austere penance and manual labor.—1160.

5. St. Lawrence Justinian, Patriarch of Venice, C.—1455.

6. St. Onesiphorus, disciple of St. Paul and M.—1st century.

7. St. Regina, V. and M.—3rd century.—St. Cloud, grand son to Clovis and C.—560.

8. NATIVITY OF THE MOST BLESSED VIRGIN.

9. St. Gorgonius and Companions, MM.—304.

10. St. Nicholas of Tolentino, C. From the age of seven, he practised great austerities; to preserve the purity of his soul, he waged an unrelenting war against his body and its inordinate inclinations. His temper was so sweet and equable, that he never betrayed the least symptom of impatience.—1308.

11. SS. Protus and Hyacinthus, MM.—3rd century.

12. St. Guy, C.—1012.

13. St. Amatus, Abbot and C.—627.

14. Exaltation of the Holy Cross.—629.

15. St. Nicetas, Martyr.—4th century.

16. St. Cyprian, Abp. of Carthage, M.—258.

17. Stigmata of St. Francis of Assisi.—1224.—St. Lambert, Bp. and M.—709.

18. St. Joseph of Cupertino, C. In his childhood, he delighted to spend hours in saying the Rosary and the Litany of the Most Blessed Virgin.—1663.

19. St. Januarius, Bp., and Companions, MM.—120.

20. St. Eustachius and Companions, MM.—120.

21. St. Matthew, Apostle and Evangelist.—90.

22. St. Thomas of Villanova, Abp. and C. From his tenderest youth, he manifested that unbounded love for the poor, which caused him to be surnamed the Almoner.—1555.

23. St. Linus, Pope and M.—1st century.—*Opening of the Novena in honor of the Guardian Angels.*

24. St. Pacificus. In early age, his greatest pastime was to erect little altars, to adorn them with pictures, and spend hours before them in prayer. He was so regular in attending school, and so diligent in his studies, that his masters pointed him out as an accomplished model of piety, docility, and application to his scholastic duties.—1721.—Festival of the B. V. M. of Mercy. 13th century.

25. St. Cleophas.—1st. century.

26. SS. Cyprian and Justina, Martyrs.—304.

27. SS. Cosmas and Damian, MM.—286.—SS. Elzear, Count of Arian, and Delphina, his spouse.—1369.

28. St. Wenceslas, Duke of Bohemia, M.—938.

29. ST. MICHAEL, ARCHANGEL.—5th century.

30. St. Jerome, Pr. and Doctor. To triumph over the temptations with which he was violently assailed, he ardently applied himself to study, and soon became one of the most brilliant lights of the Church.—420.

The Sunday within the Octave of the Nativity of the M. B. V., *Feast of the Holy Name of Mary*, 17th century; the following Sunday, *Feast of the Seven Dolors*, 10th century.

OCTOBER.

1. St. Remigius, Archb. of Rheims, and Apostle of the Franks.—533.

2. HOLY GUARDIAN ANGELS.

3. St. Gerard, Abbot and C.—959.

4. St. Francis of Assisi, C., Founder of the Franciscan Order. His vehement love of his crucified Lord, was recompensed by the impression of the holy *stigmata*.—1226.

5. St. Placidus and Companions, MM.—546.

6. St. Bruno, C., Founder of the Order of the Carthusians.—1101.

7. St. Mark, Pope and Confessor.—336.

8. St. Bridget, Widow.—1373.
9. St. Dionysius, first Bishop of Paris, M.—119.
10. St. Francis Borgia, C.—1572.
11. SS. Tarachus, Probus, and Andronicus, MM.—304.
12. St. Wilfrid, Bishop of York and C.—709.
13. St. Edward, King of England and C., delighted in praying, assisting at the holy Sacrifice of the Mass, visiting churches, and conversing with upright men. Amidst the pageantry of a brilliant court, he always preserved his heart pure.—1066.
14. St. Callistus, Pope and Martyr.—224.
15. St. Theresa, Virgin. At the tender age of eight years, she and her young brother secretly resolved to go into the country of the Moors, hoping to receive the crown of martyrdom ; but their design was frustrated by their uncle, who met the juvenile travelers as they were crossing a bridge, and conducted them back to the paternal roof. Having lost her mother when twelve years old, she was saved from falling victim to the seductions of the world by the protection of the M. B. V.—1582.
16. St. Gall, Abbot and C.—646.
17. St. Hedwiges, Duchess of Poland, Widow.—1243.
- B. Margaret-Mary Alacoque, V., who was the instrument that Our Lord made use to establish and propagate the devotion to His Sacred Heart.—1690.
18. St. Luke, Evangelist.—90.
19. St. Frideswide, V., Patroness of Oxford. Her motto was the great Christian maxim, "Whatever is not God, is nothing."—8th century.
20. St. Artemius, Martyr.—362.
21. St. Ursula, V., and M., was the conductor of a number of holy virgins who, fleeing Great Britain, their native land, to avoid the rudeness of an invading enemy, suffered martyrdom at the hands of a barbarous horde. She is the Patroness of the Ursulines.—453.
22. St. Mark, Bp. of Jerusalem, M.—156.
23. St. Ignatius, Pat. of Constantinople, M.—878.
24. St. Raphael, Archangel, who conducted the young

Tobias to his uncle Raguel, and safely brought him home again.

25. SS. Crispin and Crispinian, MM.—287.

26. St. Evaristus, Pope and M.—112.

27. St. Frumentius, B. and C.—4th century.

28. SS. Simon and Jude, Apostles.—80.

29. St. Narcissus, Bp. of Jerusalem, C.—2nd century.

30. St. Marcellus the Centurion, M.—298.

31. St. Quentin, M.—287.

The first Sunday of October, *Feast of the Holy Rosary.*

The second Sunday, *Feast of the Maternity of the M. B. V.*

The third Sunday, *Feast of the Purity of the M. B. V.*

The fourth Sunday, *Feast of the Patronage of the M. B. V.*

NOVEMBER.

1. ALL SAINTS.

2. Commemoration of the Faithful Departed.

8. St. Malachy, Abp. of Armagh, C. In his youth, he was meek, obedient, modest, obliging, and so diligent in his studies, that he outstripped his fellow-students.—1148.

4. St. Charles Borromeo, Card. Abp. and C., was in his youth the model of the students of Pavia by his angelic piety, prudence, and regularity. At the age of twenty-three, he was appointed Cardinal Archbishop of Milan. He astonished the Church by his consummate wisdom, and embalmed it with the sweet perfume of his virtues. The institution of seminaries is, in great part, due to his untiring zeal. Grateful youths honor him as one of their patrons.—1584.

5. St. Elizabeth, Mother of St. John the Baptist.

6. St. Leonard, Hermit, C.—559.

7. St. Willibrord, C., native of Northumberland, made his religious profession while very young. His piety was tender; his charity, vehement, and his zeal so

indefatigable that he spent fifty years in missionary labors, and merited to be styled the Apostle of Friesland.—738.

8. Octave of All Saints.—The Four Crowned Brothers, MM.—304.

9. Dedication of the Lateran Church.—St. Benignus, Bp.—468.

10. St. Andrew Avellino, Confessor, cherished a tender devotion towards the Most Blessed Virgin, and, by daily reciting his beads, triumphed over the temptations which so violently assail youth.—1608.

11. St. Martin, Bp. of Tours and C., at the age of fifteen was compelled to embrace the military career. Amidst his warlike companions, he lived in humility, patience, and chastity, though he had not yet been baptized. Having given half of his cloak to a man who was almost naked, the following night, our Lord appeared to him clothed in that garment, and was pleased thus to recompense his charity for the poor.—400.

12. St. Martin, Pope and M.—655.

13. St. Stanislas Kostka, C.—1568.

14. St. Lawrence, Archb. of Dublin and C.—1180.

15. St. Leopold, Duke of Austria.—1136.—St. Gertrude, V., manifested from her infancy a vehement love for Jesus in the Adorable Sacrament, and for the Most Blessed Virgin. The souls in purgatory had a great share in her charity and compassion.—1334.

16. St. Edmund, Abp. of Canterbury and C., practised, from his tenderest youth, the greatest austerities, in order to preserve the holy virtue of purity. In the midst of his most profound studies, he frequently breathed forth ardent ejaculations to God. How desirous soever he appeared to advance in learning, his zeal to become a saint, was incomparably greater.—1242.

17. St. Gregory Thaumaturgus, Bp. and C.—270.

18. The Dedication of the Churches of SS. Peter and Paul, at Rome.—St. Odo, Abbot of Cluny.—942.

19. St. Elizabeth of Hungary, in the midst of courtly pageantry, was always pious, humble, chaste, and a fond mother of the poor.—1231.

20. St. Edmund, King of England and Martyr.—370.
—St. Felix of Valois, C., Founder of the Order of Holy Trinity for the redemption of captives.—1212.

21. PRESENTATION OF THE M. B. V. MARY. On this festival, the Church commemorates the consecration which Mary made of herself to God, when scarcely three years old.—9th century.—St. Columbanus, Abt. and C., styled the Father of Missions.—615.

22. St. Cecilia, V. M. Though her parents had not embraced the Faith, yet from the very dawn of reason, she opened her heart to the truths of Christianity. She always carried the Gospel with her, to meditate on the sublime truths and Divine maxims therein contained. Musicians have chosen her for their Patroness, because, when singing the praises of God, she usually united the harmony of an instrument to the melody of her voice.
—230.

23. St. Clement, Pope and Martyr.—101.

24. St. John of the Cross, C.—1591.

25. St. Catharine, V. M. From her uncommon-erudition and the extraordinary piety with which she seasoned her learning, she is regarded as the Patroness of Christian scholars.—307.

26. St. Peter, Patr. of Alexandria, M. — 311.—St. Leonard of Port-Maurice.—1751.

27. St. Virgil, Bp. and C.—784.

28. St. Stephen the Younger, M.—764.

29. St. Saturninus, Bp. of Toulouse and Martyr.—1st century.—*Opening of the Novena in honor of the Immaculate Conception.*

30. St. Andrew, Apostle.—69.

DECEMBER.

1. St. Eligius, Bp., and C.—659.

2. St. Bibiana, V. and M.—363.

3. St. Francis Xavier, Apostle of the Indies. He was converted by St. Ignatius, who frequently repeated to

him these words of the Gospel : *What will it profit a man to gain the whole world, if he lose his own soul ?* Inflamed with a burning desire to spread the Name of Christ, he crossed the seas, braved all dangers, and planted the Faith in the Indies and in the clustering Islands of Japan. He baptized nearly 1,200,000 idolaters, left adorers of the true God in more than thirty kingdoms, and, in the 46th year of his age, expired in view of the Chinese Empire where he ardently hoped to sow the seed of Christianity. He is the Patron of the admirable Association for the Propagation of the Faith.—1552.

4. St. Peter Chrysologus, Archb. and C.—450.

5. St. Sabbas, Abbot, and C.—532.

6. St. Nicholas, Bp. of Myra, C. He is the Patron of children, not only because he made their instruction an essential part of his pastoral care, but chiefly because he always persevered in the virtuous ways of his youth.—326.

7. St. Ambrose, Bp. and Dr. Even in his youth, though enveloped in the darkness of heathenism, he always entertained a particular affection for the virtue of purity.—297.

8. IMMACULATE CONCEPTION OF THE M. B. V.

9. St. Leocadia, V. and M.—304.

10. St. Eulalia, V. At the age of twelve, she suffered the most cruel torments for the name of Jesus Christ.—4th century.

11. St. Damasus, Pope and Martyr.—348.

12. St. Finian, Bp. and C.—552.

13. St. Lucy, V. and M.—303.

14. St. Spiridion, Bp. and C.—348.

15. Octave of the Immaculate Conception of the B. V. Mary.—St. Eusebius, Bp. of Vercelli.—371.

16. *Opening of the Novena in honor of the birth of our Lord*—Commemoration of the three children, Azarias, Ananias, and Misael, who were miraculously preserved in the fiery furnace.

17. St. Lazarus, B. and M.—1st. century.

18. Expectation of the M. B. V.—17th century.

19. St. Nemesion, M.—250.
20. B. Peter Canisius, Apostle of Germany.—1597.
21. St. Thomas, Apostle.—73.
22. St. Ischyriion, M.—253.
23. St. Victoria, V. and M.—253.
24. SS. Thrasilla and Emiliana, Virgins.—6th century.—Vigil with Fast.
25. NATIVITY OF OUR LORD JESUS CHRIST.
26. St. Stephen, Protomartyr.—33.
27. St. John, Apostle and Evangelist, whose spotless virginity merited him the ineffable happiness of reclining on the Savior's bosom. On Calvary, he was given to Mary as her son, and after the Resurrection, he was the first to recognize his Divine Master, thus verifying these words: *Blessed are the clean of heart, for they shall see God*.—100.
28. The Holy Innocents. They were the first to shed their blood for their new-born Savior.
29. St. Thomas, Abp. of Canterbury and M. From his tenderest youth, he was so veracious that he preferred blame, disgrace, and even punishment sooner than dissemble the truth. His equanimity of mind, conspicuous talents, and other amiable qualities, made him a universal favorite. As Primate of England, he was the generous and compassionate father of the indigent, and the unflinching champion of the Church, in defending whose liberties, he carried off the palm of martyrdom.—1176.
30. St. Sabinus, Bp., and Companions, MM.—304.
31. St. Sylvester, Pope and C.—335.—St. Columba, V. and M.—3rd century.—St. Melania the Younger.—439.

FEASTS & FASTS THROUGHOUT THE YEAR.

HOLYDAYS OF OBLIGATION.

In the Ecclesiastical Province of Quebec.

ALL Sundays in the year.—The Circumcision of our Lord.—The Epiphany.—The Annunciation of the Blessed Virgin.*—The Ascension.—Corpus Christi. The Feasts of SS. Peter and Paul.—All Saints.—The Immaculate Conception of the Blessed Virgin Mary.—The Nativity of our Lord.

N. B.—1. The Annunciation of the B. V. Mary, Corpus Christi, and SS. Peter and Paul, are not of obligation in Upper Canada.

2. In the United States, all the above mentioned festivals, except the Feasts of SS. Peter and Paul, and the Immaculate Conception of the B. V. Mary, are Holydays of obligation.

3. In the dioceses of New Orleans, St Louis, Mobile, Dubuque, Little Rock, and Chicago, the Circumcision, Epiphany, Annunciation, and Corpus Christi, are not festivals of obligation.

FASTS-DAYS.

The Ember-days, which occur four times in the year. viz : the Wednesday, Friday, and Saturday, 1st, immediately after the first Sunday in Lent ; 2nd, in Whitsun-week ; 3rd, immediately after the 14th of September ; 4th, immediately after the third Sunday of Advent.—Every day in Lent, Sundays excepted. Every Wed-

* When the Feast of the Annunciation is transferred, it ceases to be of obligation.

nesday and Friday of Advent.—The Vigil of Whitsunday, of the Feast of SS. Peter and Paul, of the Assumption, of All Saints, and of Christmas.

N. B.—When a fast-day falls upon a Sunday, it is kept on the preceding Saturday. Fasting consists in abstaining from flesh-meat, and eating but one full meal in the day, and that not before noon. Besides this, a collation, or about the one-fourth of a meal, is allowed in the evening. All who have completed their twenty-first year, are obliged to observe the fasts of the Church unless exempted for some legitimate cause.

2. In the United States, the above-mentioned days, except the Wednesdays of Advent, and the Vigil of the Feast of SS. Peter and Paul, are also days of fasting.

3. In the dioceses of New-Orleans, St. Louis, &c., as above mentioned, the Friday of the Ember-days is the only Friday in Advent on which there is an obligation to fast.

DAYS OF ABSTINENCE.

The Ember-days. Every Friday in the year, except when Christmas falls on that day. The Vigils on which a fast is commanded. Ash-Wednesday and the three following days. Every Wednesday, Friday, and Saturday of the first five weeks of Lent, Palm-Sunday and the six days of Holy Week. Every Wednesday and Friday in Advent.

In the United States, abstinence is not obligatory on the Wednesdays in Advent.

N. B.—A day of abstinence is that on which we are not allowed to eat flesh-meat. All who have attained the age of reason, are obliged to observe the abstinence commanded by the Church.

By dispensation, the use of flesh-meat is allowed : 1st, on all the Sundays of Lent, except Palm-Sunday ; 2nd, on all the Mondays, Tuesdays, and Thursdays in the 1st, 2nd, 3rd, 4th, and fifth weeks of Lent, on condition that flesh-meat be used at one meal only, and that fish and flesh be not used at the same meal ; 3rd, on all Saturdays throughout the year, except those of Lent and others to which a fast of obligation is attached ; 4th, on St. Mark's day, unless it should fall on a Friday, and on the three Rogation-days.

THE SANCTIFICATION OF THE YEAR

ACCORDING TO

THE SPIRIT OF THE CHURCH.

PIETY is solid and agreeable to God in as far as it is guided by the Holy Ghost ; it is for this reason that the Church, being animated in all things by this Divine Spirit, desires us to sanctify the course of the year, by following her in the divers mysteries of her liturgy, and by endeavoring to excite in our hearts the sentiments that animate her. Therefore, like the Church, that lives always in Jesus Christ and by Jesus Christ :

1. During *Advent*, let us call down, by our prayers and desires, Jesus, the Liberator of our souls ;

2. From *Christmas*, and during the time consecrated to the Holy Childhood, let us excite ourselves to a great love for the Holy Child Jesus, asking Him for a share in His spirit of humility and simplicity ;

3. During *Lent*, let us honor the penance and Passion of our Savior, uniting ourselves by mortification, to His sufferings and death upon the Cross.

4. During the *Paschal time*, let us celebrate Jesus risen again, abandoning ourselves to a holy joy, renewing ourselves spiritually, and *having no taste but for the things above* ;

5. From *Pentecost* to *Advent*, let us honor the interior life of Jesus Christ amid the splendors of heaven ; let us pray that the interior life may be developed in us, so that the reign of God may be perfected in our souls ; let us live in Jesus Christ and by Jesus Christ, as He Himself lives in His Father and by His Father.

While endeavoring with the Church, to enter into the spirit of each season in the liturgical year, we should, at the same time, follow the practice that is generally established among the faithful, of consecrating each day of the week and each month of the year, to some one of the principal devotions of a Christian. This practice, while giving an endless aliment to our piety, will contribute, efficaciously, to render it more firm and lively, and prevent its becoming too exclusive.

**SPECIAL DEVOTIONS FOR EACH DAY OF
THE WEEK.**

SUNDAY.—The Most Holy Trinity.

MONDAY.—The Holy Ghost.—The Souls in Purgatory.

TUESDAY.—The Holy Angels.—The Guardian Angels.

WEDNESDAY.—Saint Joseph.—The Holy Patrons.

THURSDAY.—The Most Holy Sacrament.

FRIDAY.—The Passion of our Lord.—The Sacred Heart
of Jesus.

SATURDAY.—The Most Blessed Virgin.

SPECIAL DEVOTIONS FOR EACH MONTH.

JANUARY.—The Holy Infancy of our Lord.

FEBRUARY.—The Holy Family.

MARCH.—Saint Joseph.

APRIL.—The Passion of our Lord.

MAY.—The Most Blessed Virgin.

JUNE.—The Most Holy Sacrament.—The Sacred Heart
of Jesus.

JULY.—The Most Precious Blood.

AUGUST.—The Immaculate Heart of Mary.

SEPTEMBER.—Our Lady of Sorrows.

OCTOBER.—The Holy Angels.—The Guardian Angels.

NOVEMBER.—The Souls in Purgatory.

DECEMBER.—The Immaculate Conception.—The Apos-
tleship of Prayer.

PIOUS ANNIVERSARIES.

CERTAIN anniversaries ought to be, for pious souls, days of thanksgiving, and of renewing themselves in the spirit of Jesus Christ. What is more laudable than the annual celebration of the day on which we were admitted for the first time to the Divine Banquet of the Eucharist, or the day on which we were *Confirmed* in the Faith ! To celebrate worthily those precious days, meditate seriously on the greatness of the benefit granted you, and on the obligations you then contracted ; revive all those good sentiments that were then in you ; but, above all, do not forget that if, in the world, festivals seem to have their consummation in a banquet, so also should feasts of piety be consummated in a banquet,—the Banquet of the Angels. Then, prepare your soul to approach her God, and, after becoming purified in the salutary tears of penance, make her acquit a debt of gratitude by receiving the Holy Eucharist, which is the pre-eminent act of *thanksgiving*.

I was Baptized,

at _____ on the _____

I made my first Communion

at _____ on the _____

I was Confirmed

at _____ on the _____

And this day shall be to you for a memorial : and ye shall keep it a feast to the Lord in your generations as an everlasting observance. (Exodus, XII., 14.)

MORNING DEVOTIONS:

ACCORDING to the counsel of the Wise Man, anticipate the rising of the sun, in rendering to God your tribute of prayer and homage. *From early in the Morning, Lord, says the royal Prophet, I shall present myself to Thee.* Our Lord Himself has consecrated, by His Divine example, this generous practice; at day-break, He was accustomed to retire to some solitary spot, in order to pour forth the morning breathings of His soul.

Every consideration prescribes this duty, and commands this practice. Who grants you the day that you are commencing? Is it not God? What more just and reasonable than you should thank Him for this favor, and offer it to Him? Do you know what accidents, what trials, and what temptations await you? Is it not, therefore, prudent to invoke the Supreme Arbiter of events, the Dispenser of graces, and the Author of all gifts? We are so weak! Our existence is so frail! Life is sown with so many snares, bitter sorrows, and reverses! God is so good and merciful! He is always nigh to them who invoke Him.

Say, therefore, your morning prayers faithfully and fervently. There is no duty of greater importance, none that exercises a more direct and decided influence upon the character of the day. When you are to say them in private, devote to that purpose your first free moments, lest you should not afterwards find time to accomplish so sacred a duty. Always recite the same formula; this is the surest means to avoid distractions and inconstancy. Offer to God all that may occur to you during the day. This general offering will supply the want of intention in the detail of your actions, and will render them meritorious. Say with David: *I am Thine, save Thou me. Keep me as the apple of Thine eye, protect me under the shadow of Thy wings, and lead me into the path of Thy commandments.* Perhaps the day that you are just commencing, will be the last that you will spend on this earth. What a powerful motive to induce you to sanctify it by the morning sacrifice!



MORNING PRAYERS.

✠ In the name of the Father, and of the Son,
and of the Holy Ghost. *Amen.*

*When you are dressed, kneel down, and say the
following prayers :*

O MY GOD! I adore and love Thee with all
my heart. I return Thee thanks for the in-
numerable favors and benefits which I have re-
ceived from Thy infinite goodness and mercy,
especially for having preserved me last night.

O my God ! who art worthy to be loved
above all things, I am sorry for having offended
Thee ; grant that I may spend this day well, and
rather die than commit any mortal sin.

O my God ! I offer all my actions of this day
to Thee : grant, I beseech Thee, that whatever
I do this day may be acceptable to Thee ; and
vouchsafe to direct all to Thy honor and glory.

O holy Virgin ! I put myself under thy protec-
tion, and beg the help of thy prayers.

O my good Angel ! be thou also my protector
and pray to God for me, that I may do His holy
will in all things.

THE LORD'S PRAYER.

OUR Father, who art in heaven ! hallowed be Thy name ; Thy kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread ; and forgive us our trespasses, as we forgive them who trespass against us ; and lead us not into temptation ; but deliver us from evil. *Amen.*

THE ANGELIC SALUTATION.

HAIL Mary, full of grace ! the Lord is with thee ; blessed are thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God ! pray for us sinners, now and at the hour of our death. *Amen.*

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth. And in Jesus Christ, His only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary ; He suffered under Pontius Pilate, was crucified, died, and was buried ; He descended into hell ; the third day He rose again from the dead ; He ascended into heaven, and sitteth at the right hand of God, the Father Almighty ; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost ; the holy Catholic Church ; the Communion of Saints ; the forgive-

ness of sins ; the resurrection of the body ; and life everlasting. *Amen.*

THE CONFITEOR.

I CONFESS to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to all the Saints, and to you, Father, that I have sinned exceedingly in thought, word, deed, and omission, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life ! *Amen.*

May the Almighty and Merciful Lord give me pardon, absolution, and remission of all my sins. *Amen.*

ACT OF FAITH.

O MY God, I firmly believe in one God, in three Divine Persons, the Father, the Son, and the Holy Ghost ; I believe in Jesus Christ, the true and only Son of God, who was born of the Virgin Mary, and died on the cross for our salvation ; I also believe all the sacred truths the

Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

ACT OF HOPE.

O MY God ! relying upon Thy goodness and promises, I hope to obtain pardon for my sins, grace to serve Thee in this world, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

ACT OF LOVE.

O MY God ! I love Thee above all things, with my whole heart and soul, because Thou art infinitely worthy of love ; I love also my neighbor as myself for the love of Thee ; I forgive all who have injured me, and ask pardon of all whom I have injured.

ACT OF CONTRITION.

O MY GOD ! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart, because they displease Thee, my God ! who art most deserving of all my love for Thy most amiable and adorable perfection. I firmly purpose, by Thy holy grace, never more to offend Thee, to confess my sins, and to amend my life.

On Sundays and Feasts of Our Lord, it will be well to say here the Litany of the Most Holy Name of Jesus, see Devotions to the Holy Child Jesus.

ANGELUS DOMINI. *

ANGELUS Domini nuntiavit Mariæ ; et concepit de Spiritu Sancto.

Ave Maria, &c.

Ecce ancilla Domini, fiat mihi secundum verbum tuum.

Ave Maria, &c.

Et verbum caro factum est, et habitavit in nobis.

Ave Maria, &c.

V. Ora pro nobis, Sancta Dei genitrix.

R. Ut digni efficiamur promissionibus Christi.

OREMUS.

GRATIAM tuam, quæsumus, Domine, mentibus nostris infunde ; ut qui, Angelo nuntiante, Christi Filii tui Incarnationem cognovimus, per Passionem ejus et Crucem, ad Resurrectionis gloriam perducamur. Per eundem Christum Dominum nostrum.

Amen.

THE Angel of the Lord declared unto Mary, and she conceived of the Holy Ghost.

Hail Mary, &c.

Behold the handmaid of the Lord : be it done unto me according to Thy word.

Hail Mary, &c.

And the Word was made flesh : and dwelt among us.

Hail Mary, &c.

V. Pray for us, O Holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

POUR down Thy grace into our souls, we beseech Thee, O Lord, that as we have known the Incarnation of Christ, Thy Son, by the message of an Angel, so by His Passion and Cross, we may come to the glory of the Resurrection. Through the same Christ, our Lord.

* This prayer is to be said kneeling on week-days, but standing on Sundays, beginning from noon on Saturday. During Easter-time, the Antiphon *Regina cæli*, is substituted for the *Angelus*, and is always said standing.

After the Angelus Domini, morning, noon, and night, say three times :

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

REGINA CÆLI.

From Holy Saturday, M., to Trinity Eve, M.

REGINA cœli lætare, Alleluia.

Quia quem meruisti portare, Alleluia.

Resurrexit, sicut dixit, Alleluia.

Ora pro nobis Deum, Alleluia.

V. Gande et lætare, Virgo Maria, Alleluia.

R. Quia surrexit Dominus vere, Alleluia.

QUEEN of Heaven, rejoice, Alleluia.

He whom thou wast made worthy to bear. Alleluia.

Hath risen, as He said. Alleluia.

Pray for us to God. Alleluia.

V. Rejoice and be glad, O Virgin Mary. Alleluia.

R. For the Lord hath risen indeed. Alleluia.

OREMUS.

DEUS, qui per Resurrectionem Filii tui Domini nostri Jesu Christi mundum lætificare dignatus es, præsta, quæsumus, ut per ejus genitricem Virginem Mariam perpetuè capiamus gaudia vitæ. Per eundem Christum Dominum nostrum.

LET US PRAY.

O GOD, who, thro' the the Resurrection of Thy Son, our Lord Jesus Christ, hast vouchsafed to make glad the whole world : grant us, we beseech Thee, that through the intercession of the Virgin Mary, His Mother, we may attain the joys of eternal life. Through the same Christ our Lord. *R. Amen.*



NIGHT PRAYERS.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

O ALMIGHTY and Eternal God ! prostrate at the feet of Thy holy and awful Majesty, I adore Thee with all possible reverence. I believe and hold for certain, all Thou hast revealed to Thy holy Church. I hope in Thy infinite goodness and mercy, and I love Thee with all my heart.

O my God ! I give Thee thanks, through Jesus Christ, my only hope, for all the favors Thou hast bestowed on me, especially for creating me to Thy own image and likeness, for redeeming me with Thy Son's precious Blood, for making me a Christian, and preserving me this day. I beseech the Most Blessed Virgin, and all the Saints, to give Thee thanks for ever and ever. *Amen*

O my God ! grant me the grace to know wherein I have offended Thee, and to have a perfect sorrow for my sins.

Here you pause a little to ascertain what sins you may have committed against God, your neighbor, and yourself.

AGAINST GOD : Omission or negligence in the accomplishment of your exercises of piety, irreverence in church, wilful distractions in prayer, want of intention, opposition to grace, want of confidence and resignation, murmurs, cursing, swearing, &c.

AGAINST YOUR NEIGHBOR : Rash judgments, contempts, hatred, jealousy, desire of revenge, quarrels, imprecations, calumny, detraction, bantering, false statements ; injury done him in his person, goods, or reputation ; bad example, scandal ; want of respect, obedience, charity, zeal, and fidelity.

AGAINST YOURSELF : Vanity, fear of the world, lies ; thoughts, desires, or words against purity ; intemperance, anger, impatience, idle or sensual life, indolence in discharging the duties of your state.

Ask pardon for the faults you have discovered, say the Confiteor, page 43, and then, the following prayers :

Because all my sins displease Thee, O Sovereign Goodness ! I am heartily sorry for having committed them ; I most humbly ask pardon for them, and promise, by the help of Thy grace, not only to avoid the like faults for the future, but also to do penance for them.

I can do nothing without Thee ; assist me, O Lord ; destroy, by Thy merciful power, this wicked inclination, which prompts me to evil, and preserve me from all relapses.

O most holy Virgin ! who hast the happiness of being the Mother of God, be mother to me ; pray for me, now, and at the hour of my death.

O my good Angel ! whom God has appointed to be my guardian, enlighten me, protect me, and guard me in all my actions. *Amen.*

Our Father, &c. Hail Mary, &c. I believe in God, &c. The Acts, &c., pp. 42, 43, & 44.

May the souls of the faithful, departed through the mercy of God, rest in peace. *Amen.*

May the Divine assistance always remain with us. *Amen.*

On Saturdays, the Vigils, and Feasts of the M. B. Virgin, you may say the Litany of Loretto, see Devotions to the M. B. V.

Prayers before and after our principal actions.

BEFORE OUR PRINCIPAL ACTIONS.

VENI, sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.

V. Emitte Spiritum tuum, et creabuntur.

R. Et renovabis faciem terræ.

COME, Holy Spirit, fill the hearts of Thy faithful, and inflame them with the fire of Thy love.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou wilt renew the face of the earth.

OREMUS.

Dens, qui corda fidelium, sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere. Per Christum Dominum nostrum.

R. Amen.

Pater, &c. Ave Maria, &c.

LET US PRAY.

O God, who, by the light of the Holy Ghost, didst instruct the hearts of Thy faithful, grant that by the same Spirit we may be ever truly wise, and always enjoy His Divine consolation. Through Christ, our Lord. *R. Amen.*

Our Father, &c., Hail Mary, &c.

AFTER OUR PRINCIPAL ACTIONS.

SUB tuum præsidium confugimus Sancta Dei Genetrix : nostras deprecationes ne despicias in necessitatibus, sed a periculis cunctis libera nos semper, Virgo gloriosa et benedicta.

WE fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and Blessed Virgin.

Grace before and after meals.

BEFORE MEALS.

BENEDIC, Domine, nos et hæc tua dona, quæ de tua largitate sumus sumpturi. Per Christum Dominum nostrum.

R. Amen.

BLESS us, O Lord ! and these Thy gifts, which we are about to receive from Thy bounty. Through Christ, our Lord.

R. Amen.

AFTER MEALS.

AGIMUS tibi gratias, omnipotens Deus, pro universis beneficiis tuis, qui vivis et regnas in sæcula sæculorum.

R. Amen.

WE give Thee thanks, O Almighty God ! for these and all Thy blessings ; who livest and reignest for ever and ever. *R. Amen.*

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R. Amen.

SUBJECTS OF MEDITATION

FOR EVERY DAY IN THE MONTH.

NECESSITY OF MEDITATION.

MEDITATION, or mental prayer, is necessary to maintain the soul in the grace of God. The Holy Ghost tells us : *Remember thy last end, and thou shalt never sin.*—EccI. VII., 40. He who meditates often on the last ends, that is, on Death, Judgment, Hell or Heaven, seldom or never commits sin. But these truths are not seen with our corporal eyes : the soul alone perceives them. If we do not often reflect on them, we readily lose sight of them ; and when temptations of the flesh assail us, not having these great truths in mind, we easily yield to the tempter, thus abandoning ourselves to vice, and bringing on our heads eternal damnation. Every Christian knows and believes that he will die, and after death, be immediately judged ; but, because he does not keep these truths before his mind's eye, he lives far away from his God. Without meditation, we have neither light nor strength to walk in the paths of the Lord. Cardinal Bellarmine used to say : " A Christian who does not meditate on the eternal truths, cannot persevere in the grace of God ; " and St. Theresa says : " He who neglects meditation, has no need of devils to bring him to hell, for he runs there of his own accord." On the contrary, he who makes his meditation every day, seldom yields to temptation ; and, should he at last fall, he does not abide in sin, because, as a servant of God has well said : *Mental prayer and mortal sin cannot dwell together.* Spend then every day, a few minutes in meditation, especially in the morning. For this purpose, read a pious subject, exciting yourself in the mean time to some holy affections and fervent prayers. Never neglect to make your meditation, though you were to feel the greatest aridity. If you be faithful to it, you will assuredly be saved.—St. Liguori.

MANNER OF MAKING MENTAL PRAYER.

MENTAL prayer is divided into three parts : preparation, meditation, and conclusion.

Three acts are made for the *preparation* : an act of faith on the presence of God, an act of humility united with great sentiments of contrition ; and an act of petition for the lights of the Holy Ghost. You may use such as the following : 1. O my God, I firmly believe that Thou art here present, and I adore Thee with all my heart.—2. Lord Jesus, I ought now to be in hell on account of my sins ; Infinite Goodness, I repent with all my heart for having offended Thee.—3. O my God, for the love of Jesus and Mary, grant that this meditation may be profitable to me, and for this purpose enlighten my mind. Next, say an *Ave Maria* in honor of the Blessed Virgin, to obtain her assistance, and a *Gloria Patri* in honor of St. Joseph, your Guardian Angel, your Patron Saint. Recite these acts briefly, but with attention ; and then pass to the meditation.

For the meditation, always make use of a book, and stop to ponder on the passages that impress you the most. St. Francis of Sales tells us to imitate the bee which stops on a flower long as it finds honey, and then goes to another. The fruit of meditation are of three kinds : affections, prayers, and resolutions. It is in them that lies the utility of mental prayer. After having meditated on some of the eternal truths, if God speaks to your heart, you must respond to Him. In the first place, produce acts of faith, hope, thanksgiving, humility, and, above all, acts of love and contrition. St. Thomas says that any act of love merits us paradise and the friendship of God. Any act of contrition also has the same effect. Here are formulas for an act of love : O my God, I love Thee with all my heart ; I love Thee above all things ; I wish to obey Thy holy will in all things : I rejoice at Thy infinite Beatitude. For the act of contrition, it suffices to say : Infinite Goodness, I repent with all my heart for having offended Thee. Next, say some prayers, asking God to grant you the lights you may need ; ask Him for humility or any other virtue, and, above all, for His holy love and final perseverance. Should you feel any dryness of soul, content yourself with repeating : O my God, help me ; Lord Jesus, have mercy on me ; my dear Jesus, mercy ! Though you were unable to say any thing more, your meditation would be very good. Lastly, take a

particular resolution, such as to keep away from the occasion of some sin, to support patiently a cause of trouble, or to correct yourself of a defect, &c., &c.

Make three acts for the conclusion : first, thank God for the lights received ; secondly, resolve to keep faithfully the resolution you have taken ; lastly, ask God, through love of Jesus and Mary, for the assistance you need to abide firmly in the promises you have made. Terminate your meditation by saying a *Pater* and *Ave*, for the souls in purgatory, the prelates of the Church, the conversion of sinners, your relatives, and friends. St. Francis of Sales exhorts us to retain by heart a sentence or maxim which made most impression on us during our meditation, so as to recall it to mind at intervals during the day, (1).—St. Liguori.

Nota.—Besides the subjects which follow, you may usefully choose any of the short instructions contained in this Manual.

THE FIRST DAY.—FAITH.

WHATEVER Faith teaches, is founded on the authority of God's word. It is from Christ Himself that the Church has learned what she proposes to the faithful, as the object of their belief. One cannot go astray when truth itself is the guide : and there is nothing more reasonable, than to submit reason to Faith.

II. Of what use is Faith to a Christian, if it be not the rule of his conduct ? It is the most consummate folly to doubt a doctrine, which God has revealed, which so many martyrs have sealed with their blood, which has been confirmed by so many miracles, which the devils themselves have so often confessed ; but, it is a much greater folly to believe this doctrine to be true, and to live as if it were supposed to be false. Not to live conformably to our belief, is to believe just as do the damned.

(1) A *Plenary Indulgence* is granted, once a month, to those who, every day, make at least a quarter of an hour of mental prayer, provided that, choosing a day at their convenience, they confess, communicate, and pray for the exaltation of the Church.—Benedict XIV., Dec. 16, 1746.

III. Faith, then, shall henceforth be the principle of my actions, and the rule of my life. Whatever it condemns, I also absolutely condemn, in spite of my natural repugnance. I will oppose the maxims of the Gospel to those of the world, whenever the occasion offers. What does the world say?—That we must follow our inclinations, that we must suffer nothing, &c. What does Jesus Christ say?—He says the very contrary; but, who is right, Jesus Christ? or the world?

Thank God for your being in the true Church, and say the Creed slowly, as a solemn profession of your Faith.

O Lord, increase our Faith.—Luke xvii. 5.

What doth it avail to believe like a Catholic, and to live like a Heathen.—*St. Peter Damian.*

SECOND DAY.—THE END OF MAN.

GOD alone is our last end. He could not create us except for Himself. Our heart tells us, that we are made for Him; we cannot disown this truth without belying ourselves.

II. Every one should have what belongs to him; let us, then, give ourselves to God, since it is He that has a right over us. If we be not His of our own choice, as His children, we must be His in spite of us, as His slaves. We must, of necessity, live under the dominion of either His justice or His bounty. Which side shall we take?

III. Every thing should tend to its proper object, and according to its nature. If the sun, which is made to shine, refused his light to the world, he would be a monster in the universe. That heart is not less monstrous, which being made for God, doth still refuse to belong to Him. Do I behave myself as a creature belonging to God alone? Are all my thoughts—are all my actions directed to Him? Ah! how little do I perform, that which may be said to be truly for God? What am I doing, if I forget that only affair for which I came into this world?

Take here a resolution of seeking God alone, and of depriving Him of nothing to which He has a right.

Thou art my Lord and my God.—John xx. 28.

He requires you entirely, who hath made you entirely.—*St. Augustin.*

THIRD DAY.—CONTEMPT FOR THE WORLD.

FROM the moment we are attached to the world, we cease, in some measure, to be Christians. This profane world, so passionately fond of grandeur, of pleasure, of every thing that can flatter self-love, is the capital enemy to Jesus Christ, whose maxims, commandments, and interests, are opposed to those of the world. They cannot both be obeyed : we must break off with one or with the other.

II. We cannot take part with the world, without a breach of the promises we made at our baptism ; when we renounced Satan and his pomps, we bound ourselves, by a solemn oath, to trample under foot whatever is greatest in the esteem of worldings. What perfidy ! what a sacrilege ! to prefer the goods of the earth to those of heaven, and to become idolaters of vanity.

III. The world has nothing worthy of an immortal soul, it has not even wherewith to requite its most devoted servants. Its treasures, its amusements, its honours, may occupy and disturb the heart of man, but they cannot satisfy it. They are in reality but false goods, vain shades, and illusions ; or, to speak more properly, they are real evils—they render a man wicked, they cannot make him happy. The most brilliant fortune is not only frail and dangerous, but it is often a source of the most painful uneasiness. There are sighs and sufferings upon the throne, as well as in chains and dungeons.

Beg of God to destroy in you the spirit of the world, and to give you strength to despise its allurements.

The fashion of this world passeth away.—1. Cor. vii. 31.

“Woe to those, who adhere to what is transitory, because, with those things, they themselves must pass away.”

FOURTH DAY.—DEATH.

A CHRISTIAN has great reasons to be afraid of Death, when he does not live like a Christian. What a dreadful account must he give, after a worldly and sensual life ! What bitter regrets, for having lost the opportunities of saving himself ! To die an enemy to God ! O dismal death ! O dreadful moment ! which concludes the pleasures of time, to begin the pains of eternity !

II. What would we wish to have done, at the hour of death ! Let us do, at present, what, then, we would be glad to have done. There is no time to lose : every moment may be the last of our life. The longer we have lived, the nearer we approach to the grave. Our death is not the less certain, because it has been put off.

III. What will our opinion of this earth be, when we shall be forced to quit it ? Let us now take advice from death ; it is a faithful counsellor—it will not deceive us. What will become of this beauty, this money, this pleasure, this honor ! What are they thought of at the hour of death ? In our life-time, appearances deceive us ; at our death, we shall see all things as they are. Man, while alive, esteems the world ; man, dying, despises it. But which should we reasonably believe—the man living, or the man at the point of death ? Ah ! how trifling will the world appear at the light of that torch, which faintly glimmers near the dead-bed ! But, alas ! it will then be no longer time to undeceive ourselves.

Think seriously on what you would chiefly apprehend, were you to die at this moment, and regulate it immediately. Accustom yourself to perform every action, as if you were to die instantly after it. Above all things, observe this practice in the use of the Sacraments.

—1. Cor.

transitory,
must pass

There is but one step between me and death.—1 Kings
xx. 3.

There is no to-morrow for a Christian.—*Tertullian*.

FIFTH DAY.—THE LAST JUDGMENT.

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I MUST one day appear before the tribunal of Jesus Christ, to be there judged upon the good or the evil I shall have done. There is nothing either more formal, or more express, in the Gospel, than this truth. I believe it as firmly as if the last trumpet had already sounded to call up the dead.

II. What shall we say at the sight of so many bad thoughts, of so many criminal actions, of so many graces despised? O what a terrible day is the day of God's wrath! on which the inmost recesses of the heart shall be openly exposed—when every fault shall be strictly examined! The just themselves shall hardly be found just. What then will become of wretched sinners?

III. What sentence must an impenitent sinner expect from an offended and inexorable God? O tremendous condemnation! *Go ye, cursed, &c., &c.* Alas! whither shall these unfortunate wretches go, to whom Thou thus givest Thy malediction? To what part of the world shall they retire, when they withdraw from Thee? Where can there be as dreadful a dwelling? To be banished from the presence of God! to be accursed of God! what a destiny!

Imagine yourself, now, before the tribunal of Christ. What are you ashamed of, at this very moment? Reflect seriously on it, and remember, that all your secret sins shall, at the day of judgment, be exposed, if you do not here efface them by a sincere repentance.

Who can stand before the face of His indignation?
Nah. 1. 6.

Woe even to the praiseworthy life, if, without mercy,
O God! Thou shalt examine it.—*St Augustin*.

SIXTH DAY.—HELL.

HOW great would be our horror, if the shrieks of the damned, if their groans and blasphemies, could reach us ! They roar like wild beasts ; they accuse themselves of their sins ; they bewail and detest them. It is too late ; their tears add only new strength to the fire that torments them. Repentance of the damned ! how rigorous art thou ! but, ah ! how fruitless !

II. Never to see God ! to be burning in flames forever ! the blood boiling in our veins, the marrow in our bones ! to be trampled on by devils ! to have all that is hideous forever before our eyes ! to have rage, anguish, and despair eternally rooted in our hearts, without comfort or mitigation ! O what an existence !

III. These wretches are raging at having had so many opportunities of saving themselves, and having neglected them. The recollection of their past pleasures is one of their most sensible torments ; but nothing more keenly gnaws them, than the impossibility of forgetting that God whom, by their own fault, they have foolishly forsaken.

Go down, in spirit, into hell. Inquire of the damned what made them fall into it. Question them upon their present state, and learn of them to fear God, and dread your danger.

Which of you can dwell with devouring fire ?—Isaiah xxxiii. 14.

The impious pass from one punishment to another—from the burnings of concupiscence to the flames of hell.—*St. Augustin.*

SEVENTH DAY.—ETERNITY OF HELL.

CAN the wrath of God go further than punishing pleasures which are so soon over, by tortures which will never have an end ! To be ever tormented while God is God ! Can any misery be like this ! It is not

enough that the evils of the damned should be extreme? Must they still be eternal? To be hurt by the point of a pin, is trifling in itself: yet, were this pain to last always, it would become insupportable. What shall it be, then, in hell?

II. O Eternity! When a damned shall have shed tears enough to make up all the rivers and seas in the world, did he shed but one tear in every hundred years, he shall not be more advanced, after so many millions of ages, than if he had only begun, to suffer; he must begin again, as if he had yet suffered nothing; and when he shall have begun as often as there are grains of sand on the sea shore, or atoms in the air, or leaves on the trees, he shall still be as far off as ever.

III. The damned must not only suffer during eternity, but every moment suffer an eternity entire. Eternity is always present to them; it enters into their punishment; their mind is incessantly struck with the endless duration of their torments. O cruel thought! O deplorable condition, to rage for an eternity! to burn for an eternity! Ah! that we could conceive this, as those damned souls conceive it!

Make an act of faith upon the duration of the punishments which the justice of God inflicts for mortal sin. We must at least believe what we are not able to conceive. It is a great misfortune for a Christian not to be persuaded of this eternity, but by his own sad experience.

Those who do not obey the Gospel, shall suffer eternal punishments.—2 Thess. i. 8, 9.

Momentary is that which delights, eternal is that which tortures.—*St. Chrysostom.*

EIGHT DAY.—HEAVEN.

HEAVEN! thou glorious state, no heart can conceive, nor tongue can describe, what thou art! Exemption from all that is evil; assemblage of all that is good;

masterpiece of God's omnipotence : the price of the Blood of Jesus ; and more than man can desire !

II. To see God clearly, and as He is in His glory ; to love God without measure ; to possess God, without ever fearing to lose Him ; to be happy in the felicity of God Himself ; such is the object of my hopes. But one day or two of pilgrimage and exile, and then I shall be with Him forever.

III. What matters it how we are here below provided we be with Jesus for all eternity ? Can I justly complain, when a never-ending happiness costs me so little ? The martyrs purchased heaven at the price of their blood, and thought it was given them for nothing. Shall I not sacrifice my corrupt will for it ? O happy eternity ! if men only knew what thou art worth !

Excite within yourself a great desire of heaven ; and behold the earth with a proportionate contempt. Were you filled with a proper sense of it, nothing here below could allure or disturb you.

I shall be satisfied when Thy glory shall appear.—
Psalm xvi. 15.

If the labor terrifies, the reward invites.—*St. Bernard.*

NINTH DAY.—THE PRESENCE OF GOD.

GOD, at this moment, beholds me, as if I were alone in the world ; or, rather, He is within me, as an eye infinitely enlightened, which observes me attentively, and from which nothing can escape. He sees me as clearly as He comprehends Himself, and with as intense an application as if He ceased to contemplate Himself in order to study me.

II. It is much more shameful for me that my sins should appear in His sight, than that they should be exposed to the eyes of the whole world. Would I commit, in the presence of a servant, what I dare commit before the King of kings ? What blindness, to fear so much the eyes of men, and so little the eyes of God !

III. The deepest darkness can never conceal me from light itself. The most distant and solitary retreats are always filled with the Divine Majesty. I may shun, as much as I please, the sight and the company of men—I will find God everywhere.

Put yourself in the presence of God, and see whether there is any thing in you that may offend His eyes. Accustom yourself to practise this: it is a most powerful remedy against sin. God is looking at me: there needs no more to restrain me in the greatest violence of temptation.

All things are naked and open to His eyes.—Heb. iv. 13.

If you are determined to commit sin, seek first a place where God will not see you, and then do what you please.—*St. Augustin.*

TENTH DAY.—THE CARE OF OUR SALVATION.

THE business of Salvation is, properly speaking, the only business of men; every thing else should be counted as nothing. The enterprises of kings, their negotiations, &c., are as the amusements and the triflings of children. The important, and the only affair, is to serve God, and thereby save ourselves; the whole good, the whole perfection of man, consists in this. It is not to be reasonable, it is not to be men, to neglect an affair, the consequences of which are so great, the success of which is so uncertain, and the loss of which is so irreparable. What blindness! what folly! to think only of living, and not to think of living well; to pay so much attention to our fortune, and so little to the saving of our soul. What doth it avail a man to gain the whole world, and to lose his own soul?

II. All creatures are made only for our salvation; they become useless, when not employed for that great end. So that, the moment a man ceases to labor for his salvation, the sun should cease to shine, the planets should stop in their course, the earth should no longer

support him, the angels should abandon him ; he should fall back into his original nothingness. He is unworthy of life, when he liveth not for God.

III. However, the greater part of mankind think less of saving themselves, than of any thing else. Every thing is attended to, except the affair of salvation. All but that is turned to account :—this money must be put out to interest ;—this field must be tilled ;—these lands must be let out at more considerable rent. All losses are bewailed, except the one, which is beyond recovery. Great expenses are incurred for the body, nothing at all is done for the soul. From the manner in which we live, it would seem that our soul is not really ours, that it is the soul of our most mortal enemy, or the soul of some brute ; or rather, that we have a soul just merely to destroy it.

Take now a resolution to save yourself, cost what it will ; be of the same sentiment with a certain Pontiff, who, when a king asked something of him, which could not be granted without sin, replied, "If I had two souls, I would give one of them to this prince ; but, as I have only one, I do not choose to forfeit it."

One thing is necessary.—St. Luke x. 42.

Where there is the loss of salvation, there,—surely, there can be no gain.—St. Eucherius.

ELEVENTH DAY.—HORROR FOR SIN.

HOW great a loss is the loss of God ! Men think themselves unfortunate when they lose all their possessions by law, bankruptcy, or by any other accident. What is it, then, to lose an infinite Good ! Wretched is the man who loses God by sin ! but far more wretched is the other, who considers this loss as nothing.

II. O sin ! how common art thou among men ! but how little, at the same time, art thou known to them ! Playing and amusing themselves, they become the execration of God ; and what play ?—what amusement is

this? God, who is all love, detests sin with infinite hatred. Should any thing, therefore, be so shocking in our eyes, as this hellish monster!

III. A soul in the state of grace is beautiful beyond expression; it is a brilliant image of God Himself; the Holy Ghost animates it. But, when mortal sin is allowed to infect it, this beauty is lost; this light is extinguished; the Divine Spirit departs; the devil takes possession; all then is darkness, filth, and deformity. A God dying, was a dreadful spectacle, mortal sin is yet more dreadful; for Christ died but to atone for sin, and sin can daily frustrate all His merits; He is crucified over and over: His Blood is trampled upon by all those who commit it.

Detest, at this moment, all your sins; lament from your heart, the loss of God's grace; there is no loss so much to be lamented; it is the only loss which sorrow can repair.

What fruit had you in those things, of which you are now ashamed?—Rom. vi. 21.

Woe to that daring soul, which hoped that, having retired from Thee, she might still find something better!—*St. Augustin.*

TWELFTH DAY.—REPENTANCE.

REPENT and believe the Gospel, saith our Lord. He enjoins these two things, to teach us that the rigors of penance, and the profession of Christianity, are inseparable. During His mortal life, He was a penitent God, ever occupied in expiating our sins, to appease the justice of His Father. Surely, we should follow His example. If the Holy of Holies fasted, prayed, and wept, what should not be done by such vile wretches as we are!

II. Sin must necessarily be punished, either by him who commits it, or by God, against Whom it is committed. If sinners do not punish themselves in time, Divine Justice will punish them in eternity. The flames of hell must punish what the waters of penance do not

efface. Is it not better to weep for a few days, than to burn for eternity ?

III. To be reconciled with God, it is not enough to prostrate yourself before a Priest—to cover your head with ashes, and your whole body with hair-cloth. If you have not a sincere sorrow for your sins, if you do not entirely renounce your criminal attachments, you are an imposter, and not a penitent. Prayers, alms, fasting, all the macerations of the flesh, are only the outside of repentance ; but the hatred of sin is its true spirit and essence.

Implore God's mercy for having hitherto led a life so opposite to the Gospel, and beg of Him the grace to live for the future, as the first Christians did, in the constant practice of penance.

Except you do penance, you shall all likewise perish.—*Luke xiii. 5.*

To penitents I say—to what purpose is it that you be humbled, if, with this, you be not changed ?—*St. Augustin.*

THIRTEENTH DAY.—DELAY OF CONVERSION.

I DEFER too long giving myself up to God. It would seem as if I intended to escape from His hands. It is then a misfortune to belong to Him ! To-morrow, to-morrow ! Why not to-day ! Why not at this very moment ? Will my chains be more easily broken to-morrow ? Will my heart be less hard ? No, certainly ! Time, that weakens every thing, adds new strength to bad habits. By putting off the remedy, the complaint becomes incurable.

II. What is it then that prevents our obeying the voice that calls us to repentance ? What is it that terrifies us ? There is great difficulty in changing our habits ; this certainly must be granted ; but what should not a Christian do, who adores a crucified God, and who looks up to heaven ? If we have any thing to fear, it should be the abuse of God's grace.

III. The future,—can I call it mine? Is it a possession I am master of? God waits for me, it is true,—the Scripture tells me so; but still, it does not tell me how long I am to live. He that has promised pardon to those that repent, has not promised another day to those who continue in their vices. Perhaps I shall have time, and perhaps I shall not;—must I not have lost my senses, to rest my salvation upon a mere *perhaps*!

Reflect now upon the time you have been deferring your conversion to God, and tremble at the sight of your danger.

I said—Now have I begun.—Psalm lxxvi. 11.

“We cannot be too cautious where eternity is at stake.”

FOURTEENTH DAY.—HUMAN RESPECT.

THE world speaks—let it speak on. Should the talk of fools hinder you from being wise? But what will they say? They will say, that you fear God more than you fear men. The greatest libertines will, in their heart, admire you and say that you are doing right. What matters, after all, what people may say of you, if, doing your duty, God is satisfied!

II. What cowardice, to blush at the Gospel! To wear the livery of a prince is held honorable. Is it shameful to wear that of Christ? The lowest mechanics make open profession of the trades they follow; and Christians in the Church will blush at being Christians! The Son of God will deny before His Father, the Christian who shall have denied Him before men.

III. What then! is there any thing in Jesus that you should be ashamed of? Is His name infamous? Is it disgraceful to follow His maxims and example? You are not ashamed, perhaps, of being a libertine, a drunkard, a blasphemer—you even glory in it; and yet, you will blush at being a good man! But, let people say what they will, the man that is most to be esteemed, is the man who serves God most faithfully, and who openly professes to serve Him.

Ask yourself seriously whether this phantom of the world does not frighten you, and prevent your fulfilling the obligations which the Christian religion imposes.

I am not ashamed of the Gospel.—Romans i. 16.

Why should you fear, or be ashamed, when armed with the sign of the cross ?—*St. Augustin.*

FIFTEENTH DAY.—DIFFIDENCE IN OURSELVES.

WE have nothing to fear so much, as ourselves. Our own weakness is more alarming than all the powers of hell united. A thought, a word, a single look is enough to overcome us. Angels have rebelled—Adam hath fallen—Solomon has bowed to idols—Peter has denied his master : when cedars have yielded, how shall frail reeds stand !

II. Our heart is our most dangerous enemy. Our senses, our passions are ever conspiring against us. We are vanquished almost without a struggle. Let us, then, never be so foolish as to trust in ourselves. Many whom torments could not shake, wretchedly perished in a slight temptation—victorious over tyrants, but conquered by concupiscence.

III. There is no man, how exemplary soever his conduct, that should not tremble at the justice of God ; for, he cannot be certain whether love or hatred be now in store for him. To the all-seeing eye of infinite perfection, angels themselves shall not appear without blemish. Sanctity may be lost in a single moment, and the saint may be transformed into an odious reprobate. We should, therefore, all cry out with St. Phillip of Neri : “ Watch me, O Lord, this day, for abandoned to myself, I shall surely betray Thee.”

Beware of the occasions of sin, the most dangerous are often those of which you are least afraid.

Let him that thinketh himself to stand, take heed lest he fall.—1. Cor. x. 12.

Though you be in a place of safety, do not on that account think yourself secure.—*St. Bernard.*

SIXTEENTH DAY.—THE USE OF DIVINE GRACE.

WHATEVER grace we have, was dearly purchased. Our Savior gave His Blood for it. Therefore, to resist a holy inspiration is, in fact, to trample on the merits of Christ, and to frustrate, as much as we can, the ends He proposed to Himself in dying for us.

II. We are accountable to God, not only for the graces we have received, but also for those which He intended to confer on us, had we not ourselves put an obstacle to them. When His sun shines, we may shut our windows against it; nevertheless, we are not the less indebted to Him for its light, and we are at liberty to enjoy it.

III. Many years, perhaps, has God been inviting us in vain. Soliciting, reprehending, threatening, to no purpose. But, let us remember that He is a creditor who will not be thus put off, and that the longer our debt is unpaid, the more strictly will He require the interest. There is, possibly, a measure for sins, which, being filled, God will at last abandon us.

Thank the Almighty now, for all His gifts and graces. Beg pardon for having been unfaithful to them, and resolve to correspond with docility, to all His suggestions for the future.

Unto whomsoever much is given, much shall be required.—*Luke xii. 48.*

Grace is followed by judgment.—*St. Basil.*

SEVENTEENTH DAY.—ON TIME.

THE loss of time is one of the greatest disorders in the world. This life is so short—all its moments so precious; yet we live as if it were never to end, or as if we had nothing to fear.

II. Alas ! if a damned soul had but one single moment of this time we are squandering, what use would he make of it ? Every instant of our life we may purchase a happy eternity. The opportunity of enriching, or amusing ourselves, we never miss, but the means of salvation appear indifferent to us.

III. The day which is best employed, is not always the one which has most forwarded our affairs, but which added most to our merits, and which God has been best pleased with. Let us always so regulate our time, that God and our salvation may be our constant object.

Renew the resolution you have taken, to serve God faithfully, and be intimately persuaded, that the time which is not employed for God, is so much time lost forever.

God hath given to no man time for sinning.—Eccles. xv. 21.

You have leisure to be a philosopher—you have not leisure to be a Christian !—*St. Paulinus.*

EIGHTEENTH DAY.—THE SACRAMENTS.

THE Sacraments are the channels of Divine grace. Through them the merits of Christ abundantly flow. We must take care to approach them worthily, otherwise, His merits shall not be able to reach us, nor shall our salvation be possible.

II. The abuse of the Sacraments is a monstrous evil. They were instituted as a means of life, but are thus perverted to eternal death. There is no medium—they must either be our food, or our poison. How dreadful then to think, that after so many confessions, we are so little improved, that after repeated communions, the same sinful course should still be followed !

III. The unworthy communicant receives his own condemnation, and becomes, as it were, incorporated with his own ruin. What shall he answer, when called to an account for his baseness ? How shall he escape, when arraigned for his daring profanations ?

Examine yourself carefully upon the use you have made of the Sacraments, and receive them for the future as if death were admitted to follow.

Let a man prove himself.—1. Cor. xi. 28.

There are Christians who, though bearing the name of faithful, yet are not such ; for, they profane and dishonor the Sacraments of Christ.—*St. Augustin.*

NINETEENTH DAY.—THE HOLY MASS.

A SACRIFICE is an exterior or visible offering made by a lawful minister to God alone in testimony of His supreme dominion. Our absolute dependence upon God, and the homage we owe Him, render the sacrifice essential to religion. Hence, from the beginning of the world, it has always been offered. Abel, Noe, Melchisedech, Abraham, Isaac, and Jacob, have sacrificed to the Almighty, and a variety of sacrifices were prescribed in the written law of Moses.

II. All these, however, were only weak figures of the sacrifice of Christ upon the cross. For sin was too great an evil, its guilt was of too black a die, to be ever effaced by the blood of sheep and oxen. No other atonement could possibly compensate for it, than the inevitable sufferings of a God. Therefore did He come. In the head of the book, it was written of Him, that He should do the will of His Father. By the oblation of Himself, He paid off all our debts. He closed up the abyss of separation, cancelled the handwriting of sin that lay against us, and the sanctified, He perfected forever.

III. Was not this enough ? Most undoubtedly it was. Nay, one drop of His Blood was fully adequate to all these purposes. Why then is the same sacrifice daily renewed in the Mass ? Why is He still immolated upon our altars ? Why is His Body mystically drained of His Blood, by the separate consecration of the two species ? Because His love for us would have it so. He wanted

to leave us a standing memorial of His Death, by daily applying to our souls its infinite merits ; just as He still prays for us, though His prayer for us on the cross has already been heard. He wished, as Priest forever, according to the order of Melchisedech, to continue unto the end of time, the same unbloody sacrifice. He was willing that the faithful on earth, united not only in spirit, but in outward ties of religion, should ever have this sacrifice before them, as the strongest bond of love, and the most perfect act of adoration.

Take a resolution to hear Mass every day, and to hear it with the devotion which so august a sacrifice requires. For this purpose, go to the church as you would to Mount Calvary ; adore Jesus Christ in this state of humiliation ; pay Him your homage with fervor at the foot of the altar. It is a shame for us, and most displeasing to Him, that He is so much neglected in the midst of our churches, and that His court is empty, while kings on earth have their levees crowded.

In every place there is sacrifice, and there is offered to My name a clean offering.—*Mal. i. 11.*

He will then be our victim indeed, when we sacrifice ourselves to Him.—*St. Gregory.*

TWENTIETH DAY.—ALMS.

WE minister to Christ, when we relieve the poor. He abides in the Eucharist, to receive our adoration, and to become our nourishment. He abides in the poor, to excite our compassion, that we may feed Him in their person. Blessed is the man who gives alms to Jesus Christ, but wretched is he, who refuses to assist Him. Shall we feed our dog, and let Christ famish with hunger ?

II. What we give to the great ones of the earth may almost be considered as forfeited, but what we present to God is always attended with advantage ; He gives it back with interest ; He repays with liberality the crumbs that are given for His sake ; His rewards are

laid up, even for a cup of water. Play, luxury, and debaucheries, have ruined innumerable families; but alms have impoverished no one.

III. Men, at the day of judgment, shall be accountable for their alms; but what answer can the unfeeling rich make, when the poor shall accuse them?—when Jesus Christ Himself shall reproach them with their insensibility? “Depart from Me, ye cursed, into eternal fire; for, I was hungry, and you gave Me not to eat; I was naked, and you did not clothe Me,” &c. He that is hard to the poor, has the heart of a reprobate; but, on the contrary, he that is truly charitable, has a predestined soul. And what can our judge say against us, when He shall see our clothes upon Himself—when He shall see our clothes upon Himself—when He shall see our bread and our money in His own hand? We may approach His awful tribunal with confidence, provided the poor be our advocates.

Consider seriously how you behave to the poor; whether you treat them as members of Christ, and do them all the good in your power.

He that hath mercy on the poor lendeth to the Lord, and He will repay him.—Prov. xix. 17.

Give unto all, lest he whom you refuse be Jesus Himself.—*St. Augustin.*

TWENTY-FIRST DAY.—ON SCANDAL.

BAD example has damned more souls than all the saints together were ever able to save. Were the gates of hell to be laid open, scarcely could any one be found that would not say: It is such or such a one that has damned me. What a reproach! We are commanded to love our enemies; why then should we destroy souls that have never done us an injury? A man who has been unfortunate enough to ruin souls redeemed by the Blood of a God, has much cause to fear for his salvation. What can we reasonably hope from

Jesus Christ, after having torn from Him what He hath so dearly purchased !

II. O fathers and mothers, who do not live as Christians ought to do, it were far better for your children not to have been born ! You have given them life, only to put them to death—to that dreadful death which is eternal ! When they shall require of you the heaven they have lost, what will you be able to answer them ?

III. Let us clothe ourselves with Jesus Christ, according to the words of the Apostle. Let His conduct, His virtue, and His spirit shine forth in us, so that *He* may be remembered when *we* are seen. We contribute not less to our neighbor's salvation by an edifying life, than to his damnation by a scandalous one.

Be very careful to do nothing that may scandalize your neighbor, and humbly beg pardon of God for the sins you have occasioned.

Woe to that man by whom the scandal cometh.—St. Matt. xvii. 7,

The scandalous sinner must answer for the crimes which his bad example hath caused to be committed.—*Salvian.*

TWENTY-SECOND DAY.—MORTIFICATION.

WE are not Christians to be rich and to live at our ease. It was not necessary to establish Christianity for that purpose. The world might have been left as it was under the empire of passions and opinions. The life of a Christian is a crucified life ; unless the Cross be loved, Faith must be renounced.

II. What does the Gospel say ! Blessed are ye that weep !—Woe to you that are rich ! for you have your consolation.—Luke vi. 21, 24. Such is the language of the Holy Ghost. But it is now looked upon as nonsense to believe that felicity consists in tears, and that the rich are unhappy.

III. The Son of God had to die on the Cross, that He might take possession of His glory. The Saints have

arrived at heaven, only by the path of sufferings. Shall we then imagine that what the Son of God and the Saints have so dearly purchased, shall be given to us for nothing? The Cross is the distinctive mark and portion of the elect. A person that suffers nothing, and is resolved to suffer nothing, has a striking character of a reprobate. We must necessarily suffer in this world, or suffer in the next.

Adore Christ crucified, and beg of Him the grace to participate now in His suffering life, that you may one day participate in His life of glory.

Whosoever doth not carry his cross, and come after Me, cannot be My disciple.—Luke xiv. 27.

What a shame, to be the delicate member of a head crowned with thorns!—*St. Bernard.*

TWENTY-THIRD DAY.—CONFORMITY TO THE WILL OF GOD.

THE greatest happiness for a reasonable creature, is to will that which its Creator willeth; it is in this, precisely, that real sanctity consists. The Saints became saints only because their will was in conformity with the will of God. Whatever virtue we may have, if we have not that, we are not truly virtuous.

II. A soul that is not satisfied with the will of God seems to doubt, in some measure, of His authority. To desire that what He ordains and permits in this world, should go on otherwise than it does, is to desire that God should not be master. Every thing that happens to us, happens by His order; and, is it not just to acquiesce in whatever is ordained by an infinite Wisdom?

III. All things but sin, happen by God's appointment. Though His arm is raised to strike, we are sure that His hand is conducted by His heart. What have we to fear from a heart that loves us? We will then desire nothing but what pleases Him. We will not complain of losses, sickness, troubles, &c. The names and the nature of these things are changed, as they

pass through the hands of God. What the world calls misfortune, affliction, dishonor, is an advantage, a grace, and a favor from heaven, when considered in the order of Providence.

Renounce your will, and beg of God that His may be accomplished in you.

Yea, Father ! for so it hath seemed good in Thy sight.—Matt. x: 26.

He is pleasing to God, to whom God is pleasing.—*St. Augustin.*

TWENTY-FOURTH DAY.—CONFIDENCE IN GOD.

GOD is the great Father of mankind ; our Lord Jesus Christ has taught us to call Him so. Not even a hair shall drop from our head without His knowlege. His providence reaches from end to end, disposing all things sweetly. What madness, therefore, to doubt of His protection, or to be slow in trusting to His guidance !

II. The insects are an object of His care ; much more we, who are created to His image, and redeemed by the Blood of His only begotten Son. God feeds the infidels who know Him not ; He heaps favors on the impious, by whom He is blasphemed. What will He not do for Christians, who honor and love Him !

III. Our affairs are much better off in His hands than they could be in our own. Let us leave all to Him : He is at once our Father and Creator. The tenderness He has for His children obliges Him to take care of them. He has promised us His protection : He will be as good as His word. Sooner shall the heavens and the earth be destroyed, than a man perish whose confidence is in God.

Examine your heart, and see whether your confidence be worthy the goodness of God, and the merits of Jesus Christ.

Thou art my God : my lots are in Thy hands.—P. xxx. 16.

Throw yourself upon Him : He will not withdraw, to let you fall.—*St. Augustin.*

TWENTY-FIFTH DAY.—THE LOVE OF GOD.

GOD has loved us so far as to give us His only Son. If He had any thing better, He would have given it to us. Is it not purchasing our love very dearly as to purchase it at this rate? A trifling bounty is entitled to our love: why then shall we not love a bounty that is infinite? What! does its being infinite render it less amiable?

II. God commands me to love Him. Is that commandment rigorous which orders us to love what is infinitely worthy of our affections? He commands us to love Him with all our hearts. Is a heart so small as ours is, too much for a God so great? But in saying *all*, He admits of no exception. Whatever share I give Him, if I give Him not all, I give Him nothing.

III. If eternity could have an end, the torments of hell, even in the judgment of the damned, would not be too much to obtain His heavenly love. There is not one of the damned that would not think himself happy, if, after ages of sufferings, he could love that infinite beauty. We can love God if we please; every moment invites us to it: not to do so while it can be done, is a monstrous insensibility.

Renounce all love but that of God alone, and endeavor to love Him above all things.

If I have not charity, I am nothing.—1. Cor. xiii, 2.

If we had a difficulty to love God first, we certainly should have none to love Him after He has loved us.—*St. Augustin.*

TWENTY-SIXTH DAY.—THE LOVE OF OUR LORD JESUS CHRIST.

NOTHING was ever purchased at so dear a rate as my soul. A Divine life was given to redeem it. I deserved hell; justice cried out for punishment: but

Christ would listen only to His heart. It pleaded in my behalf, and obtained forgiveness. If I return Him not life for life, the least I can do is to return Him love for love.

II. The dog that I feed, watches, caresses, and attends me. Jesus has given His Blood for me, and continues to give Himself; yet, I am still insensible. Learn, then, ungrateful man, thy duty from a brute! Thy dog is thy teacher and thy judge. If his example reforms not thy heart, thou art more brutal than he is.

III. We can feel for our friends; we are not insensible of the good they do us; we pique ourselves upon gratitude. Shall we be ungrateful to Christ only? Shall He alone find us hard-hearted? Had we ever a friend that sacrificed himself for us as He did?

Beg the love of Jesus from Jesus Himself. Without His grace, we shall never be able to love Him.

If any man love not our Lord Jesus, let him be anathema.—Cor. xvi. 22.

If I owe myself entirely for having been created, what shall I add for having been redeemed, and redeemed in so excellent a manner!—*St. Bernard.*

TWENTY-SEVENTH DAY.—THE LOVE OF OUR NEIGHBOR.

IF We love not our neighbor, we cannot love God. Whatever good we do, is nothing, if we do not love our brethren. Martyrdom itself would not avail us, without charity.

II. "This is My commandment," said Jesus, "that ye love one another, as I have loved you."—St. John xv. 12. Had mankind nothing else than Christ's love to endear them, they are objects of esteem for that very reason. If our Savior has loved them, shall we refuse to do so?

III. Do we love all men, as Christ has loved them?

Do we thirst for their salvation, as He did ? Do we do to them what we would wish them to do us ?

Excite yourself to love those whom our Lord Jesus Christ has loved so tenderly. Firmly purpose to promote their salvation, and never to do what may offend against charity.

He that loveth his neighbor, hath fulfilled the law.—Rom. xiii. 8.

By charity alone, the children of God are distinguished from the children of Satan.—*St. Augustin.*

TWENTY-EIGHT DAY.—THE LOVE OF OUR ENEMIES.

CHARITY is so essential to the Christian religion, that we are obliged to love even our enemies. Christ gives the commandment, and he has set the example. A God orders this : shall we find it hard to obey ? A God forgives His very executioners, and we refuse to pardon a brother !

II. He that will not forgive, shall not be forgiven. God will not pardon us, unless we pardon others. If we seek revenge, we call down God's anger upon us. We must either love our enemies, or hate ourselves.

III. It would seem that two Christians, who hate each other, are not really professors of the same religion ; for, can they approach the same altar, eat the same bread, believe in the same heaven, and hope to be together eternally ? Mutual hatred is the characteristics of the devils—it belongs to them alone. There is not a more formal sign of reprobation, than refusing to pardon ; and a soul with that sign may be looked upon as marked for hell.

Examine your heart at the sight of the crucifix : if you feel a hatred for any person, draw sentiments of charity from the wounds of Jesus.

Whoever hateth his brother is a murderer.—1 John iii. 15.

You, a Christian, desire to revenge ! but Christ hath not taken vengeance.—*St. Augustin.*

TWENTY-NINTH DAY.—THE IMITATION OF OUR LORD.

WHEN the Son of God united His Divinity to our human nature, He became the model of Christians. He is the head of the predestined ; we are therefore bound to resemble Him.

II. The manners of the world are carefully studied ; the life of Jesus Christ is hardly remembered. Courtiers form themselves upon their prince ; philosophers have been imitated, even in their faults. Did we ever seriously strive to imitate Jesus ? Have we taken some pains to follow His example, or copy the virtues of His holy life ?

III. What shall we say for ourselves at the awful tribunal of Divine Justice, when we shall be compared to our model ? When the life of Jesus shall be opposed to our delicacy, His weakness to our anger and impatience, &c. ? Ah ! what a monster is a Christian without Christianity ! Baptized ! and a slave of the devil ! Under the banner of the Cross ! yet a follower of the flesh, and of the world ! We must then either renounce our baptism, or conform to the life of our Savior.

See whether you bear any resemblance to the Son of God, and whether you may be truly considered as a disciple of a crucified Jesus.

Master, I will follow Thee whithersoever Thou shalt go.—*St. Matt. viii. 19.*

Without cause am I a Christian, if I follow not Christ.—*St. Bernard.*

THIRTIETH DAY.—FERVOR IN THE SERVICE OF GOD.

LET us have as much zeal for God as He has for us ;
 L He acts exteriorly only for the perfection of our

souls. All the desires of His heart ; all the cares of His providence ; and the tenderness of His mercy, are referred to this. What a subject of confusion for tepid souls !

II. Were we to judge of God by our own indifference, it might be said that He does not deserve our services, and that His rewards are very trifling. What idea can be had of a master, whose servants attend Him carelessly, and without the least affection ! We dishonor God, we cry down His service, as often as we perform negligently what He requires of us. Woe be to the man, who does the work of God without attention !

III. An action done for God, how trifling soever it be, is of far greater value than all the exploits of heroes. If we pique ourselves upon so much courage, in laboring for vanity, what should not be done, when we are employed for eternity !—What ! the servants of the devil spare no pains ; they do not complain of what they go through ; they are ever indefatigable : is Jesus Christ, less considerable than the devil ? Is paradise less valuable than hell ? Hell, then, shall be, as it were, our instructor. We are to love God, as much as the damned hate Him ; we are to serve God, as much as the world serves the devil. Is this too much ?

Examine your conduct concerning the service of God. Consider the actions you are most remiss in, and excite yourself to perform them, henceforth, with a fervor worthy of your master.

In spirit fervent, serving the Lord.—Rom. xii. 11.

Let the zeal you formerly had for the world, be now entertained for Him that created it.—*St. Augustin.*

THIRTY-FIRST DAY.—DEVOTION TO THE MOTHER OF GOD.

A PURER, a more excellent, or a more amiable being than this glorious Virgin, was never yet created. God having, from all eternity, destined her to be the

Mother of His Son, it was proper that she should be embellished with every created excellence, and that her dignity and influence in heaven, should far surpass the dignity and influence of all other Saints. Most justly, then, is she entitled to our veneration, respect, and confidence.

II. We will put ourselves under her protection ; we will recommend ourselves to her prayers. How great soever our wickedness, how numerous soever our faults, we will always have recourse to her, and hope, through her prayers, for the grace of our conversion. Her charity is so great, her intercession is so powerful, that she must always plead successfully for the repenting sinner.

III. But, let us never forget, that, to honor her properly, is to imitate her virtue ; that, to persevere in sin upon the hopes of her future intercession, is most absurd, impious, and damnable. Her hatred of this evil should always be before our eyes ; her purity, her mildness, her patience, should ever be present to us.

Hail, full of grace.—Luke i. 28.

O name ! under which no one should despair.—*St. Augustin.*

MAXIMS DRAWN FROM THE WRITINGS

OF THE FATHERS OF THE CHURCH.

Often read and meditate some one of these maxims : they are most appropriate to touch your heart and make a deep impression upon your mind.

WE should think of God as often as we breathe.—*St. Jerome.*

As the old man is produced by malice, so should the new man be formed by charity.—*St. Augustin.*

An upright man is ever joyful ; a guilty man is ever sorrowful.—*St. Bernard.*

Without charity, all is little ; with charity, all is great.—*St. Augustin.*

He that gave all, shall ask an account of all.—*St. Augustin.*

Do well what you have to do, by so doing, you will praise God.—*St. Augustin.*

The uselessness of life alone suffices to damn us.—*St. Bernard.*

The life of a man speaks more forcibly than the tongue.—*St. Augustin.*

The true Christian lives in sorrow, and dies in joy.—*St. Augustin.*

Works have an eloquence to which we yield, although the tongue keeps silence.—*St. Cyprian.*

I have found a greater number of true innocents, than of true penitents.—*St. Ambrose.*

He that spends his life without weeping, shall have to weep eternally.—*St. Bernard.*

The state of a guilty conscience, is the hardest of all penances.—*St. Bernard.*

One must ever judge and correct himself, before undertaking to reform others.—*St. Bernard.*

They who praise me, overwhelm me.—*St. Gregory.*

Your treasure shall one day be where your love is to day : Your love is where your thoughts are ever directed.—*St. Augustin.*

How sweet it is to shut our eyes to the world, and open them for Heaven !—*St. Cyprian.*

The more you advance in virtue, the more is vanity to be feared ; other vices are nourished by sin, whereas virtue becomes the food to vanity.—*St. Eucherius.*

A guilty conscience accuses, condemns, and torments. He that has conquered his desires, has entered for ever in possession of his rest.—*St. Cyprian.*

Delights are not taken away from the man that is converted, but they are changed.—*St. Augustin.*

The Cross of Christ is the key of Heaven.—*St. Chrysostom.*

It is something great to be true Christian, and not merely to have the appearance of one.—*St. Jerome.*

Speak, if you have something to say which is better than silence.—*St. Gregory Nazianzen.*

All men love their friends : Christians alone love their enemies.—*Tertullian.*

To be poor in desires, is to be rich in virtue.—*St. Jerome.*

At each moment, we ought to think of the happiness towards which we advance at every moment.—*St. Bernard.*

An intelligent man profits equally at the school of both the wise and the fool : from the wise, he learns what he must do, and from the fool, what he must avoid.—*St. Eucherius.*

Fidelity to grace is the multiplication of grace.—*Origen.*

The best of all sciences is to know one's self : he who knows himself, knows God also.—*St. Bernard.*

God will have mercy on you, as far as you will have mercy on yourself.—*Tertullian.*

Humility is the source of the most sublime philosophy.—*St. Chrysostom.*

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sake those who love me. The flesh cries out: I corrupt those who flatter me. The devil shouts: I deceive those who listen to me. Jesus Christ says: I console those who follow me. Choose now.—*St. Bernard.*

In a Christian, we do not praise the beginning of his life, but the end of it.—*St. Jerome.*

We should count as nothing, whatever terminates with time.—*St. Gregory.*

God conceals from us the last day of our life, that we may spend the others with more caution.—*St. Augustin.*

Not to complain of what we suffer, it suffices to think of what we deserve.—*St. Cyprian.*

Love God, and do what you please.—*St. Augustin.*

Do you wish to be absolved? Love.—*St. Peter Chrysologus.*

It is sufficient for a just man to have sinned once, to condemn himself to ceaseless weeping.—*St. Eucherius.*

One is wise who is ever expecting death, which may strike him at all times and in all places.—*St. Eucherius.*

The whole life of a Christian, is but a continual desire for Heaven.—*St. Augustin.*



RULE OF LIFE

FOR YOUNG PERSONS WHO DESIRE TO LIVE
VIRTUOUSLY IN THE WORLD.

RELIGIOUS DUTIES.

1. When you awake in the morning, offer to God your heart with all its sentiments and affections; beg His grace to pass the day in His holy love, and without offending Him. When you are dressed, kneel down and say your morning prayers. Avoid precipitation, taking an unbecoming posture, or entertaining voluntary distractions. After accomplishing this first and most important duty, read a few pages of the *Imitation of Christ*, the *Spiritual Combat*, *Think well On't*, or of some other book designated for this purpose by your confessor; occasionally intermit your reading, to reflect upon the thoughts that may make an impression upon you.

2. If possible, assist every day at the holy Sacrifice of the Mass. On Sundays and Holydays, attend the parochial Mass and Vespers; if you cannot comply with the latter, supply the omission by prayer and spiritual reading.

3. Recite attentively, and not through habit, the prayers before and after meals; be particular never to omit, through negligence or pusillanimity, this important duty.

4. Set apart some moments every day to recite, at least, one decade of beads; and when you have the leisure, say the whole chaplet.

5. If the evening prayers are not said in common by the family, retire to your bedroom, and fulfil with attention and devotion this last of the day's duties. After prayer, read at least a part of the subject upon which you intend to meditate next morning. From this moment, until you fall asleep, bring to your mind some holy thoughts, say some ejaculations, and place yourself under the maternal protection of the Most Blessed Virgin, by devoutly repeating the *Hail Mary*.

6. Never discontinue the pious habits contracted in youth. Make it an inviolable obligation, always to have with you your scapular and beads; when lost or unfit for use, procure others without delay.

7. Become a member of some pious association; as, the Archconfraternity of the Most Blessed Virgin, of St. Joseph; the Conference of St. Vincent of Paul, &c., and endeavor exactly to fulfil the obligations it imposes. Be a zealous promoter of the admirable and pre-eminently Catholic Works,—the Holy Childhood and the Propagation of the Faith.

8. Frequently approach the tribunal of reconciliation; do so without delay when you have the misfortune to commit any grievous fault. In your preparation for Confession, examine yourself on your fidelity to your regulation; if you remark any negligence, be not discouraged, but spur yourself on to a stricter observance, by taking a strong and effective resolution.

9. Communicate as frequently as possible; in this, as well as in every thing else relating to your spiritual welfare, be guided by the advice of an enlightened director. Be particular not to omit so holy, so august, and so sanctifying an action on the festivals of the Most Blessed Virgin. Prepare yourself on the eve, by practising some mortifications, saying your beads, giving alms, and by making acts of faith, love, contrition, humility, hope, and gratitude. Spend the day on which you have the happiness to communicate, in great collectedness; withdraw from dissipating companions, and make a fervent visit to the Most Blessed Sacrament.

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10. Every year, set apart two or three days, to make a spiritual retreat.

FAMILY AND SOCIAL DUTIES.

1. Be penetrated with filial respect for your father and mother. Endeavor always to be a subject of joy and consolation for them ; show them a great deference for their counsels ; yield them prompt obedience in all that is consistent with the law of God.

2. Never throw the slightest blame upon their conduct ; if reprehensible, leave it to the judgment of God, and ardently pray for their eternal salvation.

3. Make the family circle your special delight, and the domestic hearth your place of predilection. Consider the society of your father and mother, brothers and sisters, as being the most suitable, agreeable, and advantageous.

4. Live in sweet and inviolable harmony with your brothers and sisters ; edify them on all occasions ; if you are older than they, gently instil into their minds true sentiments of piety, and encourage them by your counsels and example to advance in the path of virtue.

5. Never violate the rules of Christian politeness ; be mild, affable, and complacent towards all with whom you have intercourse.

6. Be reserved with strangers. Link friendship only with persons of regular conduct and well-known piety. Shun the company of those whose conversation is of a loose tenor, who permit themselves to utter unseemly words, or who profess principles but little in accordance with the maxims of the Gospel.

7. Bear patiently with the failings and imperfections of others. Be kind and liberal to the poor, devoted and compassionate towards the sick.

8. In conversation, guard against slander and calumny,—those marks of weak, ignoble minds. Avoid dispute ; do not cling too tenaciously to your own opinions.

9. Be not sullen, gloomy, or melancholy. Avoid that stern rigidity which condemns even harmless amusements and innocent recreations; be austere towards yourself, but mild and affable towards others. Cultivate sweetness of temper and amiability of disposition; be pleasant and convivial in society; truthful in your words, just and upright in all your dealings.

10. Be not the obsequious slave of the world. Do not allow yourself to be lulled into a false security by its vain applauses. When the duties of religion or the precepts of the Church are in question, be firm and uncompromising; in all the rest, be compliant and condescending.

DUTIES RELATING TO THE EMPLOYMENT OF TIME.

1. Fix a regular hour for rising. Habituate yourself to retire early in the evening, and to rise betimes in the morning.

2. Draft up a regulation for the distribution of your time, and punctually follow it. Never be guided in your actions by your natural bent or passing whims, but by the prescriptions of duty and the dictates of reason.

3. Fill up your vacant hours so as never to be unoccupied; idleness is the mother of vice. Remember that time is the treasure with which we are to purchase eternity.

4. Never read a *Periodical* or a *Newspaper* of a doubtful tone of morality, still less one that unblushingly sets forth licentiousness and depravity. Reject publications that are tainted with heresy or irreligion. Read those books only that are well approved, or that are judged by competent and conscientious persons, worthy of perusal. Bad books are the bane of society and the ruin of souls. Avoid light reading; time is too precious to be spent on trifles; once lost, it is irrecoverable.

5. Decline invitations to parties, when too frequently tendered ; always conduct yourself with moderation and reserve, yet with cheerfulness and urbanity.

6. Make it a stringent duty to refrain from the theatre; nothing can be more prejudicial to virtue, than the licentious and voluptuous scenes that are there so often and so wantonly represented.

7. Be active and persevering in all your undertakings. Discharge the duties of your employment with diligence and fidelity.

8. Offer to God your pains and consolations, difficulties and successes, labors and relaxations.

9. When alone, recall to mind the presence of God. Remember the words of the Royal Prophet :

Thou hast understood my thoughts afar off, and Thou hast foreseen all my ways. Whither shall I go from Thy spirit ? or whither shall I fly from Thy face ? If I ascend into Heaven, Thou art there ; if I descend into hell, Thou art present : if I take my wings early in the morning, and dwell in the uttermost parts of the sea, even there also shall Thy hand lead me. Psalm CXXXVIII., 3-9.

ADVICES OF ST. PHILIP NERI

TO YOUNG MEN.

1. How happy you are, young men, in having time to do good !

Be not dilatory in the practice of virtue, for death will not delay to come.

3. Do not slumber : Heaven is for the fervent and courageous, but not for the tepid and indolent.

4. Always be content and cheerful ; no scruples, no sadness, no melancholy.

5. Be moderate in joy ; for, excess in dissipation would uproot the merits that you may have acquired.

6. Never neglect your exercises of piety ; if you want some moments of relaxation, fulfil your spiritual duties, and then indulge in your amusements.

7. It is in vain that you seek happiness far from God, or consolation elsewhere than in Jesus Christ ; he who asks anything else than God, knows not what he wants.

8. Be very devout towards the Blessed Virgin : devotion to her is the surest means to obtain the grace of God.

9. If you are truly desirous of persevering in good, flee bad company as you would a raging pestilence : watch over your eyes, not to let them rest on dangerous objects ; neither hold, nor listen to loose conversations. Do not pamper your body with delicacies. Frequently approach the Sacraments, particularly Penance. Carefully avoid idleness at all times, but especially after meals, for then the assaults of the devil are very violent.

10. Do not place an overweening confidence in yourself, how virtuous soever you may be ; always fear to yield to temptation, and shun the least occasion of sin.

11. He that is so rash as to expose himself voluntarily to danger, flattering himself with the hope of not falling, is on the very brink of his ruin.

12. In temptations against purity, the victorious are the timorous who take to flight.

13. When you are tempted, have immediate recourse to God ; amuse yourself by way of distraction ; if you are alone, fall prostrate before God, and earnestly beg His grace to triumph over your implacable enemies.

14. Be humble ; do not entertain too favorable an opinion of yourself : humility is the guardian of purity.

15. To preserve the angelic virtue, it is very useful to disclose without delay your thoughts and affections to your confessor.

16. In confession, begin your accusation by the most grievous faults ; lest, in the end, you might be tempted to conceal them.

17. Never dissemble the truth ; avoid all equivocation and mental reservation.

18. In choosing a state of life, you require three things : time, prudence, and counsel.

19. Be obedient and submissive to your superiors : obedience is the shortest road to perfection.

20. Frequently read the Lives of the Saints ; respectfully hear the word of God as often as you have an opportunity, and assiduously follow the exercises of your parish.

21. Unceasingly beg the grace of final perseverance.

22. How happy, how rich, how honored, how talented, how healthy, soever you may be, remember that you must die and abandon all.

23. Have God ever present to your mind, and live every day as if it were the last of your life.



OTHER ADVICES TO YOUNG MEN.

*Remember thy Creator in the days of thy youth, before the time
of affliction come.*—Eccles. xii., 1.

1. The Catholic young man should firmly maintain the holy Faith of his Baptism. He should never be ashamed of it, but confess it openly and manfully before the whole world. Would it not be a thing to blush for, if, while Catholics are proud of their Faith in other parts of the world, where many of them are rich, noble, and powerful, they should, on the contrary, be ashamed of their religion in some parts of this country, because the generality of lucrative and honorable positions are occupied by sectarians? The young Catholic should be above such mean and cowardly motives. Let him remember that his is the only true and Divine Faith; that the Catholic Church alone has survived the changes and revolutions of eighteen centuries; that millions of martyrs have bled for it, and millions more have confessed it before persecutors, long ere the world had heard or dreamed of Protestants. He should look with charity and pity upon all the perishing and deluded multitude of heretics and infidels around him, but never give in to their false principles, never deny his Faith, nor hide it, nor darken it, nor blush for it. *Whoever shall deny Me before men, says our Lord Jesus Christ, him I will also deny before My Father who is in Heaven.* From the same principle of faith, never allow yourself to be drawn into any association condemned by the Church, like that of the Freemasons, or Old-Fellows. Join no secret societies, not even those which profess to be Catholic, or to be instituted for the reform of morals. To the Church alone, God has committed the task of reforming and saving the world.

2. The young Catholic should practise faithfully the duties of his religion. You will be saved not merely because you are a Catholic, but because you are a true and pious one. Let no weak and silly minds persuade you that it is an unmanly thing to engage in exercises of piety. Were not Josue, David, the brave Maccabees, Alfred the Great, Charlemagne, Louis IX. of France, and a host of others, manly and truly religious men ! Follow, then, the example of all truly good and faithful Catholics. Be constant like them to your religious duties, such as daily prayer, confession, and the holy Communion, and never leave your place vacant on Sundays and Holydays. Be not corrupted by the love of money, or of pleasure ; but remember the saying of Jesus Christ : *What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul ?*

3. Be always industrious. Man is born to labor ; without th's, there can be neither true piety nor virtue. Remember this excellent maxim, that idleness is the father of many vices. For this reason, no one ever looks for piety, honesty, or purity on the street corners, or under an idle hat. *If any man, will not work, says the Apostle St. Paul, neither let him eat.*

4. Be sober and temperate in all things. *No drunkards shall inherit the kingdom of God.*—Cor. VI., 10. How many young men of most excellent and amiable qualities, have been ruined by this vice, both for this world and for eternity ! And yet, perhaps, many of them had good intentions in some sort, they did not wish to be intemperate, or to die a drunkard's death. If then, you would be safe, never frequent the taverns, or those places where intemperate men are accustomed to assemble, nor keep intoxicating liquors in your house, nor associate with wild, dissipated, and drinking young men. *He that loveth danger, says the Prophet, shall perish in it.*

5. Finally, dear Christian youth, nothing can injure or dishonor you more than the sin of impurity. Therefore, avoid with horror this detestable vice, which dishonors and destroys both soul and body, and has contrib-

nted more to fill hell, than any other. Avoid all those dangerous places and amusements which lead to it, such as the theatre, the circus, dancing, reading novels, &c. Avoid as much as possible the society of females, especially those who are loose and familiar in their manners. Do not take part in immodest conversation, nor allow your ears to be defiled with it. Even when you are alone, think that God sees and judges all things. Finally, have frequent recourse to prayer. Oh! never forget to pray, especially in the moment of temptation. In this wicked and demoralized world, you must never cease to pray, if you would escape from the general ruin.

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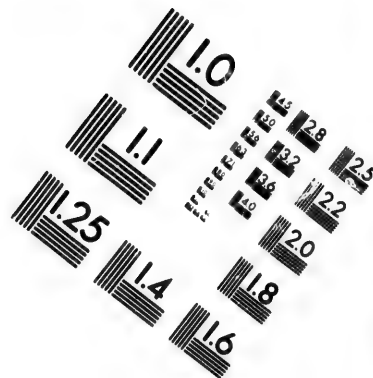
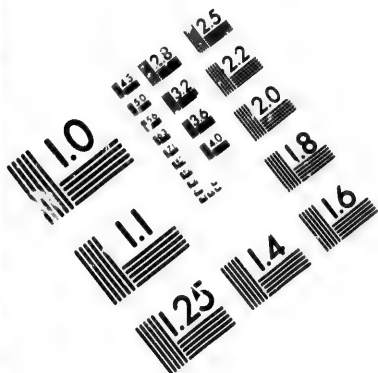
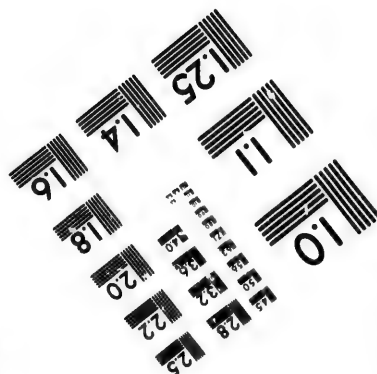
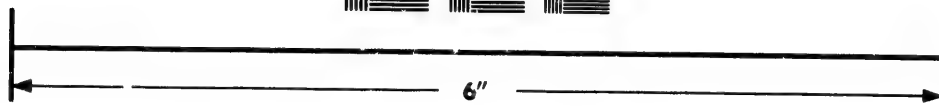
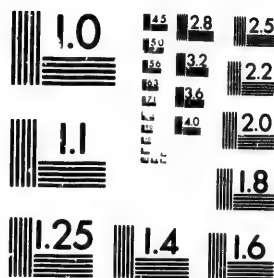


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SHORT MEMORIAL

OF WHAT A CHRISTIAN MUST BELIEVE AND PRACTISE.

Ignorance in matters of religion, is one of the most fatal evils of our times. In all classes of society, there are found, in large numbers, Christians, who hardly know the principal truths of salvation, or who have but a vague and confused knowledge of them, often intermingled with errors and prejudices. If they are spoken to of the obligation in which they are of learning the Mysteries of Faith, their indifference makes them object their want of time to go and hear the word of God, or to study the works treating on the doctrine of the Church. Never allow yourself to participate in that shameful and culpable ignorance, but glory in knowing your religion ; and, in order not to forget the principles of this precious science, often read this *Short Memorial*, which, within a few pages, contains, in a clear and concise manner, the most essential truths which a Christian must believe and practise.

I. The aim of the Catholic Religion is :

1. To show us the end for which God made us, which is to know, love, and serve Him in this life, and to enjoy Him eternally in the next.
2. To indicate to us the means that are necessary to attain this end, and which are : the exercise of Faith, Hope, and Charity ; keeping the Commandments of God and of the Church ; Prayer and the Sacraments.

II. The truths absolutely necessary to be known and believed as a means of salvation, are :

1. The principal mysteries of our holy Faith.
2. That there is a God who will reward the good and punish the wicked.

III. The principal mysteries of our holy faith, are :

1. The mystery of the Most Holy Trinity, that is, the mystery of one God in three Divine Persons.
2. The mysteries of the Incarnation, Passion, Death, and Resurrection of our Lord Jesus Christ.

IV. The truths we must believe as being of Divine precept, are :

1. The Apostles' Creed.—2. The Lord's Prayer and the Angelical Salutation.—3. The Commandments of God and of the Church.—4. The Sacrament of Baptism, which any of the faithful may find himself in the case to administer ; the Sacraments of Penance and Eucharist ; and the other Sacraments for those who are obliged to receive them.—5. The duties of our state of life.

Concerning the truths which he is not held bound to know, it suffices for the Christian to believe, in a general manner, all that the Church teaches and believes.

V. The Church is the society of the faithful, united :

1. By professing the same faith,—2. By participating in the same sacraments.—3. By submitting to the ecclesiastical government, under the same visible head who is the Pope.

VI. The true Church has four Marks, She is :

1. One.—2. Holy.—3. Catholic.—4. Apostolic.

These marks belong to the Roman Church only, that is, to the church which recognizes the Roman Pontiff as her head.

VII. The Church has two prerogatives :

1. Infallibility in her teaching.—2. Perpetuity in her duration.

VIII. The Church is composed of two distinct bodies :

1. The Church *teaching* ; that is, the Pope and Bishops.—2. The Church *taught* ; that is, the priests and faithful.

IX. All the revealed truths taught by the Church are contained :

1. In the Holy Scriptures.—2. In Tradition.

X. The Church gives her infallible and sovereign decisions :

1. By a General or Œcumenical Council.—2. By the Pope alone.

XI. A General Council is that :

1. Wherein all the Bishops are convoked by the Pope.—2. Which is presided over by the Pope or his delegates.—3. Which is approved by the Pope.

XII. The Pope, as successor to St. Peter and Vicar of Jesus Christ, possesses :

1. The primacy of jurisdiction over all the Bishops and the faithful.—2. Infallibility in his dogmatical decisions.

The infallibility of the Pope was defined as an article of Faith in the fourth session of the Vatican Council, July 18th, 1870. Whoever then refuses to admit this dogma, is guilty of the sin of heresy.

XIII. The Pope, as a temporal sovereign, possesses :

1. All the rights of an independent sovereign with regard to his subjects.—2. All the rights of an independent sovereign with regard to other States.

In the actual condition of the Church, the temporal royalty of the Pope is necessary for the free exercise of his spiritual sovereignty. One cannot attack it without incurring the censures of the Church.

XIV. There are two kinds of Grace :

1. *Habitual* or *Sanctifying* grace, which dwells in our soul and renders it holy and agreeable in the eyes of God.
2. *Actual* grace, which is an actual help by which God excites and aids us to do good in the order of salvation.

XV. Through Sanctifying Grace, man becomes :

1. The temple of the Holy Ghost.—2. The adopted son of God.—3. The heir of heaven.

This grace is given us in Baptism ; it is increased by good works and the Sacraments ; it is lost by mortal sin, and recovered through the Sacrament of Penance. Without this grace, we cannot perform any action meritorious for heaven.

XVI. Actual Grace is necessary :

1. To perform good actions *meritorious* for heaven.—
2. To overcome *all* temptations.—3. To keep *all* the precepts of the natural law.

XVII. A special Actual Grace is necessary :

1. To avoid, in this life, *all* venial sin.—2. To obtain final perseverance, that is, to die in the state of grace.

XVIII. There are Seven Sacraments :

1. *Baptism*, which effaces original sin, as well as other sins committed before receiving it, and makes us children of God and of the Church.

In case of necessity, any of the faithful may and ought to baptize. This is done by pouring natural water on the head of the person to be baptized, so that the water may touch the flesh and not the hair only, and while pouring the water, pronouncing distinctly these words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

2. *Confirmation*, which gives us the Holy Ghost with the abundance of His graces, and makes us perfect Christians.

3. The *Holy Eucharist*, which contains really and substantially the Body, Blood, Soul, and Divinity of our Lord Jesus Christ, under the species and appearances of bread and wine.

4. *Penance*, which remits all sins committed after Baptism.

5. *Extreme Unction*, which is instituted for the spiritual and corporal relief of the sick.

6. *Orders*, which gives to Bishops and Priests the power to perform the priestly functions, and the grace to exercise them holily.

7. *Matrimony*, which sanctifies the legitimate union of husband and wife, and gives them the grace to live holily, and to bring up their children in the fear and love of God.

XIX. There are three Theological Virtues :

1. *Faith*, by which we believe in God, because He is Truth itself.

2. *Hope*, by which we firmly hope for eternal life, and for the means to obtain it, because God is infinitely good and merciful.

3. *Charity*, by which we love God above all things, because He is infinitely amiable ; and our neighbor as ourselves for God's sake.

A Christian is bound to often make acts of Faith, Hope, and Charity.

XX. There are four Cardinal Virtues :

1. Prudence.—2. Justice.—3. Fortitude.—4. Temperance.

XXI. There are three Evangelical Counsels :

1. Voluntary Poverty.—2. Perpetual Chastity.—3. Obedience in all that is not sin.

XXII. There are two sorts of sins :

1. *Original sin*, which we inherit from our First Parents, and in which we were conceived and born *children of wrath*.

2. *Actual sin*, which is any wilful thought, word, deed, or omission, contrary to the law of God, and which we commit ourselves after having attained the use of reason.

XXIII. Actual sin is committed in four ways :

1. By thought.—2. By word.—3. By action.—4. By the omission of what we have to do.

XXIV. Actual sin is of two kinds :

1. *Mortal sin*, which is a grievous transgression against the law of God or of the Church, and deserves the eternal pains of hell. It is called mortal, because it kills the soul, by depriving it of its true life, which is sanctifying grace.

2. *Venial sin*, which is a light transgression against the law of God or of the Church, and deserves rigorous temporal pains only, to be undergone either in this life or in purgatory. It is called venial, because we can more easily obtain its forgiveness, as it only lessens charity without destroying it.

XXV. Three things are necessary to constitute a mortal sin.

1. The gravity of the matter, that is, the thing done

must be notably against the law of God or of the Church, or really believed to be such.

2. The *full knowledge*, that is, we must know perfectly that we are doing a great evil.

3. The *perfect consent*, that is, that this evil must be done with free will.

XXVI. *Venial sin becomes mortal in five cases :*

1. When we sin through a formal contempt of the law of the legislator.

2. When he who commits it, believes erroneously, that he commits a mortal sin, or is disposed to commit it even though it were a mortal sin.

3. When he who sins, has in view an end mortally evil.

4. When we foresee that from the venial sin there will result for others some grievous consequence or a great scandal.

5. When venial sin exposes one to the present occasion of sinning mortally.

XXVII. *There are Seven Deadly Sins :*

1. *Pride*, opposed to humility.

2. *Avarice*, opposed to liberality.

3. *Lust*, opposed to chastity.

4. *Anger*, opposed to patience.

5. *Envy*, opposed to fraternal charity.

6. *Gulotony*, opposed to temperance.

7. *Sloth*, opposed to diligence and fervor in the service of God.

XXVIII. *The three principal means to preserve chastity, are :*

1. Frequent communion.—2. Devotion to the Most Blessed Virgin.—3. Flight from dangerous occasions.

XXIX. There are six sins against the Holy Ghost ;

1. Despair of salvation.—2. Presumption of saving one's self without any merit.—3. To impugn the known Catholic truth.—4. Envy at another's spiritual good.—5. Obstinacy in sin.—6. Final impenitence.

XXX. There are four sins that cry to Heaven for vengeance :

1. Wilful murder —2. The sin against nature.—3. Oppression of the poor.—4. Defrauding laborers of their wages.

XXXI. One becomes accessory to another person's sins in ten ways :

1. By counselling.—2. By provoking.—3. By commanding.—4. By consenting.—5. By permitting, when one is able to prevent it.—6. By not punishing, when it is one's duty.—7. By praising.—8. By defending.—9. By partaking.—10. By keeping silence, when one is bound to make it known.

XXXII. Supposing that one has prayed fervently for the grace to know and detest his sins, five things are necessary to make a good confession :

1. *Self-examination*, which consists in making a diligent search in our memory for the sins committed since our last good confession.
2. *True sorrow*, which is a lively displeasure for having offended God, and which should be interior, supernatural, universal, and sovereign.
3. *Firm purpose*, which is a sincere resolution not to offend God and which ought to be firm, universal, and efficacious.
4. *Confession*, which is an accusation of all our sins made to an approved priest, in order to obtain absolu-

tion, and which ought to be brief, entire, humble, sincere, and prudent.

5. *Satisfaction or Penance*, which ought to be entire, prompt, and devout, that is, fulfilled at the time appointed by the confessor, or as soon as possible if no time is fixed.

XXXIII. *We make Satisfaction to the Divine justice for sins committed, by three kinds of good Works :*

1. By *Prayer*, which comprises all the exercises of religion and piety, such as vocal and mental prayers, the holy Sacrifice of the Mass, the pious reception of the Sacraments, piously assisting at the divine office, and all other similar practices.

2. By *Fasting*, which comprises all sorts of mortifications, all labors and sufferings both of soul and body, supported for the love of God.

3. By *Alms-deeds*, which comprise all works of mercy both spiritual and corporal, and all services rendered to our neighbor for the love of God.

XXXIV. *A good Confession produces three Effects :*

1. It delivers us from the guilt of sin, from the slavery of the devil, and from the pains of hell.

2. It restores to us the friendship of God, peace of soul, and the merits lost by mortal sin.

3. It gives us strength to destroy our evil habits, to overcome temptations, and to practise virtue.

XXXV. *Out of Confession, we can obtain the remission :*

1. Of *venial* sins, by an act of contrition, and by other acts of piety, of charity, such as the assistance at the holy Sacrifice of the Mass, the recitation of the Lord's Prayer, etc., which obtain for us the love, or repentance necessary for the remission of these sins.

2. Of *mortal* sins, by an act of perfect contrition or

charity, which includes, implicitly at least, the desire of receiving the Sacrament of Penance. (Charity is perfect, when we love God because He is infinitely good and amiable.)

If you have the misfortune to commit a mortal sin, make immediately an act of perfect contrition, so as not to remain in enmity with God and not expose your eternal salvation. Make this act above all, if, being in danger of death, you cannot have a Priest to hear your confession.

XXXVI. *To Communicate worthily, three things are necessary :*

1. To be in the state of grace.—2. To be fasting.—
3. To know that we are going to receive the Body, Blood, Soul, and Divinity of our Lord Jesus Christ.

XXXVII. *To receive Communion frequently, it is necessary:*

1. To be exempt from all *affection* for venial sin.—2. To endeavor to advance in virtue.—3. To have a great desire to be united to Jesus Christ.

XXXVIII. *The Effects of frequent Communion, are :*

1. To inspire us with a great horror of all sins.—2. To weaken the violence of our passions.—3. To fill the soul with peace and consolation.—4. To unite us more intimately to Jesus Christ.

Communicate frequently and *holily*, and you shall live.

XXXIX. *There are fourteen Works of Mercy :*

- Seven are spiritual*—1. To give good counsels to those who are in need of them.—2. To instruct the ignorant.—3. To admonish sinners.—4. To comfort the afflicted.—5. To forgive injuries.—6. To bear wrongs patiently.—7. To pray for the living and the dead.

Seven are corporal.—1. To feed the hungry.—2. To

give drink to the thirsty.—3. To clothe the naked.—4. To harbor pilgrims or travellers.—5. To ransom prisoners.—6. To visit the sick.—7. To bury the dead.

XL. There are seven Gifts of the Holy Ghost.

1. Wisdom.—2. Understanding.—3. Counsel.—4. Fortitude.—5. Knowledge.—6. Piety.—7. The Fear of the Lord.

XLI. There are twelve Fruits of the Holy Ghost :

1. Charity.—2. Joy.—3. Peace.—4. Patience.—5. Benignity.—6. Goodness.—7. Longanimity.—8. Mildness. 9. Faith.—10. Modesty.—11. Continency.—12. Chastity.

XLII. There are eight Beatitudes :

1. Blessed are the poor in spirit : for theirs is the kingdom of heaven.—2. Blessed are the meek : for they shall possess the land.—3. Blessed are they who mourn : for they shall be comforted.—4. Blessed are they who hunger and thirst after justice : for they shall be filled.—5. Blessed are the merciful : for they shall obtain mercy.—6. Blessed are the clean of heart : for they shall see God.—7. Blessed are the peace-makers : for they shall be called children of God.—8. Blessed are they who suffer persecution for justice' sake : for theirs is the kingdom of heaven.—*St. Matt., v. 3-10.*

XLIII. The spiritual Goods of the Church, are :

1. The merits of Jesus Christ, of the Blessed Virgin and the Saints.—2. The holy Sacrifice of the Mass.—3. The Sacraments.—4. The good works and prayers of the faithful.

XLIV. The Communion of Saints between the Church Triumphant, the Church Suffering, and the Church Militant, and among the faithful upon the earth, is the reason :

1. That we honor and invoke the Saints in heaven, and participate in their merits.—2. That the Saints in heaven intercede for us.—3. That we can relieve the souls in purgatory by our prayers and good works.—4. That the faithful participate in all the prayers and good works of one another, and in those of the Church, as well as in her advantages.

XLV. There are two kinds of Indulgences :

1. *Plenary* indulgence, which is the remission of all the temporal punishment due to the sins already forgiven as to the guilt.

2. *Partial* indulgence, which is the remission of a part of the temporal punishment due to the sins already forgiven as to the guilt.

XLVI. To gain an Indulgence, it is necessary :

1. To be in the state of grace.—2. To have the intention of gaining it.—3. To fulfil the prescribed conditions.

XLVII. The four last Ends, are :

1. Death.—2. Judgment.—3. Heaven.—4. Hell.

In all thy works remember thy last end ; and thou shalt never sin.—Eccl., VII., 40.

XLVIII. The spiritual Superiors, are :

1. The Pope.—2. The Bishop.—3. The Parish Priest.
4. The Confessor.—5. The Priests in proportion to the authority confided to them by the Church.

XLIX. The temporal Superiors, are :

1. The Head of the Country.—2. The Magistrates.—
3. Parents, Tutors, and Husbands.—4. Masters and Mistresses.—5. All elderly persons or those more elevated in dignity.

L. We owe to spiritual and temporal Superiors :

1. Love.—2. Respect.—3. Obedience according to God.

LI. Prayer, which is an elevation of the soul to God, is divided into :

1. Mental and Vocal prayer.—2. Public and Private prayer.

LII. There are five kinds of Prayer :

1. Adoration.—2. Praise.—3. Thanksgiving.—4. Petition.—5. Offering.—*They are excellently contained in the holy Sacrifice of the Mass.*

LIII. In presence of a Majesty so great and so merciful as that of God, our Prayers ought to be made :

1. With attention.—2. With respect.—3. With humility.—4. With confidence.—5. With perseverance.

He that prays well, knows how to live well.—St. Augustin.

LIV. The fifteen Mysteries of the Rosary, are :

THE JOYFUL MYSTERIES.

1. The *Annunciation* of the Angel to Mary that she was to conceive and bring forth Jesus Christ our Lord.
Fruit : *Humility.*

2. The *Visitation of Mary* to St. Elizabeth. Fruit : *Love of our neighbor.*

3. The *Nativity* of the Child Jesus in the stable at Bethlehem. Fruit : *Detachment from all earthly goods.*

4. The *Presentation* of Jesus Christ in the Temple and the *Purification* of the Most Blessed Virgin. Fruit : *Obedience.*

5. The *Finding* of our Lord Jesus in the Temple teaching amongst the Doctors. Fruit : *Union with Jesus.*

THE SORROWFUL MYSTERIES.

1. The *Agony* of our Lord in the Garden of Olives. Fruit : *Contrition.*

2. The *Flagellation* of Jesus at the pillar. Fruit : *Love of penance.*

3. The *Crowning* of our Lord with thorns. Fruit : *Mortification of self-love.*

4. The *Condemning* of Jesus Christ to death, and His *Carrying* of the Cross. Fruit : *Resignation in sufferings.*

5. The *Crucifixion* and *Death* of our Lord. Fruit : *Love for Jesus and Mary.*

THE GLORIOUS MYSTERIES.

1. The *Resurrection* of Jesus Christ. Fruit : *Faith.*

2. The *Ascension* of Jesus Christ into heaven. Fruit : *Hope.*

3. The *Descent* of the Holy Ghost on the Apostles, on the day of Pentecost. Fruit : *Charity.*

4. The *Assumption* of the Blessed Virgin Mary into heaven. Fruit : *Grace of a happy death.*

5. The *Coronation* of the Most Blessed Virgin, proclaimed Queen of heaven and earth, and exalted above all the Angels. Fruit : *Confidence in Mary.*

LV. The devotions of a pious Christian, are :

1. The devotion to our Lord ; especially, to the Most Blessed Sacrament, to the Sacred Heart, to the Passion,

to the Precious Blood, to His holy Infancy. 2. The devotion to the Most Blessed Virgin ; especially, to her Immaculate Heart, to her Seven Dolors, to the holy Rosary.—3. The devotion to St. Joseph.—4. The devotion to the holy Angels ; especially to St. Michael, and the Guardian Angels.—5. The devotion to one's holy Patron.—6. The devotion to the Souls in purgatory. The devotion to the Church and the Pope.

LVI. The principal practices of a pious Christian, are :

1. Frequent Communion.—2. Assistance at the Holy Mass.—3. Visit to the Most Blessed Sacrament.—4. Reciting the Rosary.—5. Wearing the Scapular.—6. Alms-deeds, particularly St. Peter's Pence and the Propagation of the Faith.—Joining some confraternity or pious association, such as the Confraternities of the Sacred Heart, of the Immaculate Heart of Mary, of the Rosary, of St. Joseph, the Congregation of the Most Blessed Virgin, the Conferences of St. Vincent of Paul, etc.

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THE HOLY MASS.

ITS EXCELLENCE.

OF all the blessings and treasures which Jesus Christ has left His Church, the august Sacrifice of the Mass is the greatest, the most precious, and the most holy, as well as the most conducive to man's salvation. Our Divine Lord renews therein the mystery of our Redemption. He again becomes our Victim in a real though unbloody Sacrifice; He comes in person to apply to each of us in particular, the merits of the adorable Blood, which He shed for us on the cross. These thoughts should inspire us with an exalted idea of the holy Mass, and animate us to assist thereat with all possible fervor.

In assisting piously at this holy Sacrifice, we can, better than by any other means, render to God a worship worthy of Him, relieve the souls in purgatory, obtain contrition for our sins, satisfy the Divine justice, weaken the empire of our passions, augment within us the spiritual life of grace, unite ourselves more intimately to Jesus Christ, and obtain all the necessities of which we, and those who are dear to us, may stand in need. What precious advantages, and how important for us to profit by them!

DISPOSITIONS WITH WHICH YOU SHOULD ASSIST AT THE HOLY SACRIFICE OF THE MASS.

TO assist profitably at the holy Sacrifice of the Mass, you must faithfully attend to the following counsels:

1. Be free from all sin, or at least, sincerely regret those you have committed.

2. Assist thereat with all possible attention, respect, and devotion. In order to avoid distractions, keep a strict watch over your senses, your mind, and your heart; and that you may nourish your piety and sustain your attention, read affectuously the "Prayers at Mass."

3. Offer up the Mass in union with the Priest, for some particular end; for example, to obtain the grace to practise a particular virtue, overcome a special temptation, or to obtain any other favor, either for yourself or your neighbor.

4. When you cannot communicate sacramentally, do so at least spiritually. Spiritual Communion is one of the most excellent exercises of the interior life, and it replenishes the faithful soul with choicest blessings and consolations.

5. Offer yourself up to God in union with Jesus Christ, your Mediator; "For," says St. Ambrose, "Jesus Christ will not be, in respect to us, a real Victim, unless we sacrifice ourselves with Him;" that is, unless we die every day with Him, to the world, to our passions, and to our inordinate inclinations, in order to live to God alone.

6. Lastly, consider that the change of the bread and wine into the Body and Blood of Jesus Christ, should be the model, the symbol of the interior change which should be wrought in our souls.

THE HOLY MASS IS A SACRIFICE OF PRAISE AND THANKSGIVING, AND A SACRIFICE OF PROPITIATION FOR THE SINS OF THE LIVING AND THE DEAD.

THE HOLY MASS IS A SACRIFICE OF PRAISE AND THANKSGIVING, AND A SACRIFICE OF PROPITIATION FOR THE SINS OF THE LIVING AND THE DEAD.

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THE
ORDINARY OF THE HOLY MASS.

THE ASPERGES, *see Appendix, page 1**

A PRAYER BEFORE MASS.

PROSTRATE in spirit at the foot of Thy holy altar, I adore Thee, O Almighty God, and firmly believe that the Mass, at which I am going to assist, is the Sacrifice of the Body and Blood of Thy Son Christ Jesus. Oh ! grant that I may assist thereat with the attention, respect, and awe due to such august Mysteries ; and that, by the merits of the Victim there offered for me, I myself may become an agreeable sacrifice to Thee, who livest and reignest with the same Son and Holy Ghost, one God, world without end. Amen.

PART FIRST.

In the first part of the Mass, which extends as far as the Offertory, the Church prepares for the holy Sacrifice by prayers, the singing of holy canticles, and by reading instructions drawn from the Holy Scriptures.

The Priest at the foot of the altar.

At first the Priest and the assistants recite a psalm to prepare themselves for the holy Sacrifice. Then the Priest says the *Confiteor* to accuse himself before God, and thus purify his heart before ascending the altar. We ought to accuse ourselves with him, and ask for that purity of heart which is necessary to participate in the fruit of so holy an action. The humble attitude of the Priest recalls to our mind Jesus Christ in the Garden of Olives.

IN nomine Patris, ✠
et Filii, et Spiritus
Sancti. Amen.

IN the name of the
Father, ✠ and of the
Son, and of the Holy
Ghost. Amen.

Then, joining his hands before his breast, he begins the Antiphon :

P. Introibo ad altare
Dei.

R. Ad Deum, qui læ-
tificat juventutem me-
am.

P. I will go unto the
altar of God.

R. To God, who
giveth joy to my youth.

At Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted.

PSALM 42.

JUDICA me, Deus,
et discerne causam
meam de gente non
sancta : ab homine ini-
quo et doloso erue me.

JUDGE me, O God,
and distinguish my
cause from the nation
that is not holy : deliv-
er me from the unjust
and deceitful man.

R. Quia tu es, Deus, fortitudo mea, quare me repulisti ? et quare tristis incedo dum affligit me inimicus ?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

R. Et introibo ad altare Dei : ad Deum, qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis es, anima mea ? et quare conturbas me ?

R. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

R. Sicut erat in prin-

R. For thou, O God, art my strength, why hast Thou cast me off ? and why do I go sorrowful whilst the enemy afflicteth me ?

P. Send forth Thy light and Thy truth : they have conducted me and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God : to God, who giveth joy to my youth.

P. I will praise Thee on the harp, O God, my God : why art thou sorrowful, O my soul ? and why dost thou disquiet me ?

R. Hope in God, for I will still give praise to Him : who is the salvation of my countenance, and my God.

P. Glory be to the Father, &c.

R. As it was in the

cipio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

R. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

beginning, is now, and ever shall be, world without end. Amen.

P. I will go unto the altar of God.

R. To God who giveth joy to my youth.

P. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

Then, joining his hands and humbly bowing down, he says the Confiteor.

P. Confiteor Deo omnipotenti, &c.

MISEREATUR tui omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.

P. Amen.

R. Confiteor, &c. *p.* 43.

P. I confess to Almighty God, &c.

MAY the Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess, &c., *p.* 43.

Then the Priest, with his hands joined, gives the absolution, saying :

MISEREATUR vestri omnipotens Deus, et dimissis peccatis

MAY the Almighty God have mercy upon you, forgive you

vestris, perducatur vos ad vitam æternam.

R. Amen.

your sins, and bring you to life everlasting

R. Amen.

Signing himself with the sign of the Cross, he says :

INDULGENTIAM absolutionem, et remissionem peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

R. Amen.

MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds :

P. Deus, tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

P. Dominus vobiscum.

R. Et cum spiritu tuo.

P. Thou wilt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

P. Show us, O Lord, Thy mercy.

R. And grant us Thy salvation.

P. Lord, hear my prayer.

R. And let my cry come unto Thee.

P. The Lord be with you.

R. And with thy spirit.

The Priest ascends the altar.

The Priest, after having made the humble avowal of his faults, ascends the steps of the altar, and kisses the sacred stone on which he is going to celebrate the holy Sacrifice. The ceremony of kissing the middle of the altar, is to venerate the relics of the Saints that are always inclosed in the altar-stone. Anciently, altars were erected upon the tombs of the Martyrs.

TAKE away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of Holies. Through Christ our Lord. Amen.

If the Mass is solemn, the Priest incenses the altar with pomp. The smoke of incense, arising from around the altar, signifies the prayers which the Church addresses to Jesus Christ, and which, with His own, this Divine Mediator causes to ascend to the throne of His Father.

AT THE INTROIT.

The *Introit* signifies *entrance*: so called because it is sung while the Priest advances to the altar. It is always composed of one or two verses taken from the Psalms or other parts of the Holy Scriptures, relating to the feast or mystery celebrated. The *Gloria Patri* divides the *Introit*. This glorification, found in many other prayers of the Mass, is destined to pay the homage we owe the Most Holy Trinity, to whom alone the holy Sacrifice is offered.

I WILL sing praise to Thee, O Lord, in the sight of the Angels: I will worship towards Thy holy temple, and I will give glory to Thy name: for Thy mercy, and for Thy truth: for Thou hast magnified Thy holy name above all. (*Ps. cxxxvii., 2, 3.*) Glory be to the Father, and to the Son, and to the Holy Ghost. As it was

in the beginning, is now, and ever shall be, world without end. Amen.

AT THE KYRIE ELEISON.

The Priest implores the mercy of the Lord, by repeating three times, alternately, *Kyrie Eleison*, and *Christe Eleison*. The first three invocations are addressed to the Father, the next three to the Son, and the last three to the Holy Ghost. The Greek and the Hebrew words which are met with in the Divine Service, denote the universality of the Church.

Kyrie eleison.

Lord have mercy upon us.

Christe eleison.

Christ have mercy upon us.

Kyrie eleison.

Lord have mercy upon us.

AT THE GLORIA.

On Sundays and Festivals (times of penance, and at Masses for the Dead excepted), after the *Kyrie eleison*, the Priest says the *Gloria in Excelsis*, which is a hymn of glorification to God and Jesus Christ. The first words of this canticle were brought down from heaven at the birth of our Savior; the remaining words seem to be a development of the first. The four ends of the Sacrifice, *adoration, thanksgiving, expiation, and petition*, are therein clearly indicated.

GLORIA in excelsis
G Deo; et in terra pax
hominibus bonæ volun-
tatis. Laudamus te;
benedicimus te; adora-
mus te; glorificamus
te. Gratias agimus tibi
propter magnam glori-
am tuam. Domine
Deus, Rex cœlestis, De-
us Pater omnipotens.

GLORY be to God on
high, and on earth
peace to men of good
will. We praise Thee;
we bless Thee; we adore
Thee; we glorify Thee.
We give Thee thanks
for Thy great glory, O
Lord God, heavenly
King. God the Father
Almighty. O Lord Je-

Domine Fili unigenite
Jesu Christe : Domine
Deus, Agnus Dei, Fi-
lius Patris, qui tollis
peccata mundi, miserere
nobis : qui tollis pecca-
ta mundi, suscipe de-
precationem nostram :
qui sedes ad dexteram
Patris, miserere nobis.
Quoniam tu solus Sanc-
tus ; Tu solus Domi-
nus : Tu solus Altis-
simus, Jesu Christe ;
Cum Sancto Spiritu, in
gloria Dei Patris.

Amen.

sus Christ, the only-be-
gotten Son : O Lord
God, Lamb of God, Son
of the Father, who tak-
est away the sins of the
world, have mercy on
us : Thou who takest
away the sins of the
world, receive our pray-
ers ; Thou who sittest
at the right hand of the
Father, have mercy on
us. For Thou only art
holy : Thou only art
the Lord ; Thou only,
O Jesus Christ, with the
Holy Ghost, art most
high in the glory of God
the Father. Amen.

The Priest kisses the altar again and turns to salute the people. This reciprocal salutation, which occurs several times during the Mass, marks out the union which ought to exist between the Priest and the faithful during the celebration of the holy Mysteries.

P. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

P. The Lord be with
you.

R. And with thy
spirit.

AT THE COLLECT.

The Priest, returning to the Epistle side, says the *Collect*, which signifies *collection*. This prayer is so called, because

it is, as it were, the *collection* of all the prayers of the assembled faithful. These prayers are presented to the Almighty, through Jesus Christ, by the Priest, the minister and interpreter of the whole Church. During the Collect, the Priest raises his open hands to show the eagerness with which he expects the succor demanded. After the Holy Scriptures, we have nothing more venerable or more touching than these *Oremuses* of the Church.

The Collects vary with the season. They may be found in their proper place in the Missal, or any of the following may be used instead.*

O GOD, the protector of all that hope in Thee, without whom nothing is strong, nothing is holy ; multiply Thy mercy upon us ; that, Thou being our ruler and guide, we may so pass through temporal goods, that we finally lose not those which are eternal. Through Christ our Lord. Amen.

DEFEND us, O Lord, we beseech Thee, from all dangers of soul and body ; and, by the intercession of the glorious and blessed Mary ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N. and all Thy Saints, grant us, in Thy mercy, health and peace ; that all adversities and errors being done away, Thy Church may serve Thee with a pure and undisturbed devotion. Through, &c.

O GOD, who hast prepared invisible good things for them that love Thee ; pour forth into our hearts the grace of Thy love ; that, loving Thee

* The same remark applies to the *Epistle, Gradual, Gospel, Offertory, Communion, and Post-Communion.*

in all things and above all things, we may come to the enjoyment of Thy promises, which exceed all that we can desire. Through, &c.

O ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; hear our humble supplications for all degrees and orders thereof, that by the assistance of Thy grace, they may faithfully serve Thee. Through our Lord Jesus Christ Thy Son; who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. Amen.

O GOD, the Pastor and Governor of all the faithful; look down, in Thy mercy, on Thy servant N., whom Thou hast appointed to preside over Thy Church; and grant, we beseech Thee, that both by word and example, he may edify all those who are under his charge; so that, with the flock intrusted to him, he may at length arrive at life everlasting. Through, &c. Amen.

AT THE EPISTLE.

The Epistle is read immediately after the Collect. The Church wishes to prepare us for the holy Sacrifice by proper instructions. Before giving us His Flesh and Blood as nourishment, she fills our minds with Jesus Christ by the words of the Apostles and Prophets. The word of God and the Body of Jesus Christ are true aliments, one of which prepares us to receive the other worthily and fruitfully.

EXERCISE yourselves to piety; for it is profitable to all, having the promises that con-

cern the present life, and those which regard the life to come. Whatsoever ye do, whether speaking or acting, do all in the name of the Lord Jesus Christ, giving thanks through Him to God the Father. Attach yourselves to what is good ; abstain from all that has the appearance of evil, in order that the God of peace may give you perfect holiness, and that all which is in you, soul and body, may be preserved pure and without stain for the coming of Jesus Christ our Lord. Be not wise in your eyes. Be the example of the faithful, in your language, your conduct, in what concerns faith, charity, and chastity. In the name of our Lord Jesus Christ, withdraw from whomsoever among your brethren whose conduct is disorderly. Do not let yourselves be seduced : evil conversations corrupt good manners. Do you not know that your body, which comes from God, is the temple of the Holy Ghost, who dwelleth in you, and thus you belong no more to yourselves ? For you have been bought with a great price ; glorify and bear God in your body. Love one another with fraternal charity. Bear one another's burden, and you shall thus accomplish the law of Jesus Christ. Be fervent : it is the Lord whom you serve. If any one doth not love our Lord Jesus Christ, let him be anathema. (*Ep. S. Paul.*)

At the end of the Epistle, the Assistants answer :

Deo gratias.

|

Thanks be to God.

AT THE GRADUAL.

After the Epistle, are read some words taken from the Psalms, called the *Gradual*; this is followed by the *Alleluia*, or by the *Tract* in penitential times. The *Gradual*, which brings to our mind the sentiments already expressed in the *Introit*, is so called, because it was formerly recited or sung upon the steps of the chorister's desk in the sanctuary. On certain festivals, after the *Alleluia*, the Church recites or sings a hymn in rhyme, called *Prose*. It is a narrative of the feast, and an instruction in the form of a canticle. On days devoted to penance, the Church sings neither the *Alleluia* nor the *Prose*: by the *Tract*, she manifests her feelings of sorrow.

SET before me for a law the way of Thy statutes, O Lord: and I will always seek after it. Give me understanding, and I will search Thy law: and I will keep it with my whole heart. Lead me into the path of Thy commandments: for this same I have desired. Incline my heart unto Thy testimonies. (*Ps. cxviii., 33, 34, 35, 36.*)

BEFORE THE GOSPEL.

The Priest begs of God to purify his heart and lips, that he may worthily announce the holy Gospel.

CLEANSE my heart and my lips, O Almighty God, who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through Thy glorious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

May the Lord be in my heart, and on my lips, that I may worthily, and in a becoming manner announce His holy Gospel. Amen.

AT THE GOSPEL.

At the commencement of the Gospel, the Priest makes with his thumb the sign of the Cross on it, in the Missal, in order that, through the merits of the Cross, this reading may make a salutary impression on our heart : then we all make it upon our forehead, mouth, and heart, to show that we do not blush at the Gospel, and that we are ready to confess with the mouth, the truths which we believe in the heart. We remain standing while the Gospel is read, through respect, and to show that we are ready to die for our Faith. Let us adore the truth and the wisdom of all the words contained in the holy Gospel : therein Jesus Christ speaks to us. Let us listen to *Him Who has the words of eternal life* ; let us say to Him with humble submission : Speak, O Lord, Thy servant heareth.

Before the Gospel, the Priest (or the Deacon) says :

Dominus vobiscum.
R. Et cum spiritu tuo.
 Sequentia (vel initium)
 sancti Evangelii secundum, etc.

The Lord be with you. *R.* And with thy spirit.

The continuation (or the beginning) of the holy Gospel according to, &c.

R. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

If the Mass is solemn, while the choir answers, *Gloria tibi Domine*, the Priest (or the Deacon) incenses the book of the holy Gospel, to show how the sweet perfume of the Divine word, should spread in our minds.

YOU shall love the Lord your God with your whole heart, with your whole soul, and with your whole mind. This is the first and greatest commandment. But there is a second like unto the first : You shall love your neighbor as your-

selves. Comme unto me all ye that labor and are heavily burdened, and I will refresh you. Take unto you my yoke, and learn of me because I am meek and humble of heart, and ye shall find rest to your souls. For my yoke is sweet and my burden light. None can serve two masters. Love your enemies ; do good to them that hate you ; pray for them that persecute and calumniate you. Give to him that asketh. Blessed are the clean of heart, for they shall see God. Whosoever scandalizes one of these little ones that believe in me, it were better for him that a millstone were hanged around his neck, and then cast into the sea. Watch and pray, that ye enter not into temptation. He that shall deny me before men, I will deny him before my Father who is in Heaven. He that loveth his father or mother more than me, is not worthy of me. He that taketh not up his cross, and followeth me not, is not worthy of me. Do not fear those that can kill the body only ; but rather fear ye Him that can cast both soul and body into hell, there shall be weeping and gnashing of teeth. What doth it profit a man, if he gain the whole world and lose his own soul. He that shall persevere to the end, shall be saved.—*St. Matt.*

The Priest kisses with respect the holy Gospel, and says :

By the words of the Gospel may our sins be blotted out. Amen.

*R. Laus tibi, Christe. | R. Praise be to Thee,
O Christ.*

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AT THE CREDO.

On Sundays and solemn festivals, the Gospel is followed by the *Credo*, because it is on these solemnities that the faithful, animated by the same spirit, should renew, before the holy altar, the profession of the same faith, and the adoration of all our mysteries. This *Credo* differs from the Apostles' Creed only by the additions that were made to it by the Fathers of the Councils of Nice and Constantinople, for the condemnation of heretics that denied the Divinity of the Son and Holy Ghost, and other truths of faith. We ought to excite in our heart a lively faith, while reciting this abridgment of our holy religion.

CREDO in unum Deum, Patrem omnipotentem, factorem cœli et terræ, visibilium omnium, et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia sæcula. Deum de Deo, Lumen de Lumine, Deum verum de Deo vero. Genitum non factum, consubstantialem Patri : per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis. Et incarnatus est de Spiritu Sancto ex Ma-

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God ; and born of the Father before all ages. God of God ; Light of Light ; true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Vir-

ria Virgine : ET HO-
MO FACTUS EST. Crucifixus etiam pro-
nobis : sub Pontio Pi-
lato passus, et sepultus
est. Et resurrexit ter-
tia die, secundum Scrip-
turas. Et ascendit in
cœlum : sedet ad dex-
teram Patris. Et iterum
venturus est cum gloria
judicare vivos et mor-
tuos : cujus regni non
erit finis. Et in Spiri-
tum Sanctum; Domi-
num et vivificantem :
qui ex Patre Filioque
procedit. Qui cum Pa-
tre et Filio simul ado-
ratur, et conglorificatur :
qui locutus est per Pro-
phetas : Et unam, Sanc-
tam, Catholicam, et
Apostolicam Ecclesiam.
Confiteor unum baptis-
ma in remissionem pec-
catorum. Et expecto
resurrectionem mortuo-
rum. Et vitam venturi
sæculi. Amen.

gin Mary, AND WAS
MADE MAN. He was
crucified also for us, suf-
fered under Pontius Pi-
late, and was buried.
And the third day, He
rose again, according
to the Scriptures. And
ascended into Heaven,
sitteth at the right hand
of the Father. And he
is to come again with
glory to judge both the
living and the dead : of
whose kingdom there
shall be no end. And
in the Holy Ghost, the
Lord and Giver of life,
who proceedeth from
the Father and the Son :
who, together with the
Son, is adored and glo-
rified : who spoke by
the Prophets. And one
holy Catholic and Apos-
tolic Church. I con-
fess one baptism for the
remission of sins. And
I expect the resurrec-
tion of the dead. And
the life of the world to
come. Amen.

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SECOND PART OF THE MASS.

This part extends as far as the Communion inclusively, Properly speaking, it is in this part that the oblation and the celebration of the holy Sacrifice take place. In earlier days, at this part of the Mass, the Catechumens were sent out. From this fact, the preceding part was called the *Mass of the Catechumens*. The remainder of the service was called the *Mass of the faithful*, because there remained in the church those only who were supposed to have preserved the grace of Baptism, or who had recovered it by penance. This ancient custom shows the great sanctity the Church required of Christians who assisted at the holy Mysteries.

Dominus vobiscum. | The Lord be with you.
 R. Et cum spiritu tuo. | R. And with thy spirit.

AT THE OFFERTORY.

Anciently, the Offertory was a *psalm* sung whilst the faithful were offering their gifts for the Sacrifice. These gifts are, in our days, represented by the blessed bread which is, in some churches, distributed to the faithful as a sign of communion, and in remembrance of the *agapes* or charity repasts of the first Christians. The several censings which take place, should remind us that our prayers ought to rise up more fervently than ever to the Lord.

THE angel of the Lord shall encamp round about them that fear Him, and shall deliver them : oh ! taste and see how the Lord is good ! Bless the Lord, O my soul, and forget not all He hath done for thee : and thy youth shall be renewed like the eagle's. I will extol Thee, O Lord, for Thou hast upheld me ; and hast not made mine enemies to rejoice over me : O Lord, I have cried unto Thee, and Thou hast healed me.

AT THE OBLATION OF THE HOST.

We call *Host*, or victim, the bread destined for the holy Sacrifice, because it is to be changed into the Body of Jesus Christ, who is the true Victim offered to God. Whoever wishes to participate in the Oblation, ought to unite his intention with that of the Priest, and to offer himself to God with Jesus Christ, as a living host, to accomplish His will in all things.

ACCCEPT, O holy Father, Almighty, eternal God, this immaculate Host, which I, thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offenses, and negligences, and for all here present ; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

The Priest pours water and wine into the Chalice.

The Priest mingles a little water with the wine, because tradition tells us that the wine consecrated by Jesus Christ, was mingled with water. This mixture is also made for three mysterious reasons: the first, to signify the unity of the human with the Divine nature in Jesus Christ ; the second, to recall the blood and water that came forth from the side of our Savior ; the third, to mark that the faithful, represented by the water, are united to Jesus Christ and offered with Him in the Chalice ; for the water, says St. John, represents the people.

O GOD, who, in creating human nature, didst wonderfully dignify it ; and hast still more wonderfully renewed it : grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son our Lord, who liveth and reigneth with Thee, in the unity of, &c. Amen.

AT THE OBLATION OF THE CHALICE.

When offering the wine, the Priest calls it the *Chalice of salvation*; because this wine, changed afterwards into the Blood of Jesus Christ, becomes our salvation. As Jesus Christ prepares for us His Blood for a beverage, in like manner ought we to prepare our own blood for Him, offering ourselves entirely to Him, being disposed to shed our blood and lay down our life, when necessary, for His glory.

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy Divine Majesty, it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

The Priest bows down after having elevated the gifts.

Let us humble ourselves with him, and say :

IN the spirit of humilitty, and with a contrite heart, let us be received by Thee, O Lord ; and grant that the Sacrifice we offer in Thy sight this day, may be pleasing to Thee. O Lord God.

AT THE VENI SANCTIFICATOR.

The Priest, making the sign of the Cross over the bread and wine, beseeches God to bless the Sacrifice which he is preparing for Him. He invokes the Holy Ghost, whose operation will soon produce the presence of the Son of God upon the altar, as it did in the womb of the Virgin Mary, in the Mystery of the Incarnation.

COME, O Sanctifier, Almighty, eternal God, and bless ✠ this Sacrifice, prepared to Thy name.

On solemn festivals, the Priest incenses the Bread and Wine, saying :

MAY this incense which Thou hast blessed, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then, he incenses the altar, saying :

LET my prayer, O Lord, ascend like incense in Thy sight : and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

While he gives the censer to the Deacon, he says secretly these words :

MAY the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

AT THE LAVABO.

The Priest washes his fingers through respect for the Divine Mysteries he is going to touch, and to show the purity with which we ought to approach the Holy of holies.

I WILL wash my hands among the innocent : and will encompass Thy altar, O Lord.

That I may hear the voice of praise, and tell of all Thy marvellous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In whose hands are iniquities : their right hand is filled with gifts.

As for me, I have walked in my innocence : redeem me, and have mercy upon me.

My foot hath stood in the right path : in the churches I will bless Thee, O Lord.

Glory be to the Father, &c.

The Priest bows at the middle of the altar.

The Priest makes the Oblation to the August Trinity, and entreats all the Saints whose memory we celebrate, to intercede for us in heaven.

RECEIVE, O holy Trinity, this Oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor, of the blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints : that it may be available to their honor and our salvation : and may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

AT THE ORATE FRATRES.

The Priest, being about to enter in the action of the Sacrifice, turns to the faithful, to admonish them that, since it is in their name he is going to offer it, they ought to grant him the assistance of their prayers. He thus takes leave of them, whom he will not see till after having consummated the Sacrifice.

BRETHREN, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the Sacrifice from thy hands, to the praise and glory of His name, to our benefit, and to that of all His holy Church.

AT THE SECRET.

The Priest recites in a low voice the Oremus which, for this reason, is called the *Secret*, in which prayer, he begs of God to receive favorably the offerings made to Him by the faithful, in order that the gifts offered by each of them to the glory of His holy name, may be useful to all for their salvation.

MERCIFULLY hear our prayers, O Lord, and graciously accept this Oblation which we, Thy servants, make to Thee ; and as we offer it to the honor of Thy name, so may it be to us a means of obtaining Thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

On concluding the Secret, the Priest says in an audible voice :

Per omnia sæcula sæ-
culorum.

R. Amen.

Dominus vobiscum.

R. Et cum spiritu tuo.

Sursum corda.

R. Habemus ad Do-
minum.

Gratias agamus Do-
mino Deo nostro.

R. Dignum et justum
est.

World without end.

R. Amen.

The Lord be with
you.

R. And with thy spir-
it.

Lift up your hearts.

R. We have them
lifted up unto the Lord.

Let us give thanks
to the Lord our God.

R. It is meet and
just.

AT THE PREFACE.

The Priest, after having admonished the faithful to elevate their hearts to God and return Him thanks, says the *Preface*. This prayer is so called because it is an introduction to the prayers of the Canon. Every thing in this prayer is destined to raise our hearts to God, and to mark the joy of the Church. In each solemn festival, some words explaining the mystery are added to the Common Preface.

The following Preface is said on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

N. B.—This mark * refers to the variation of the proper preface, as given below.

VERE dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus... * Per Christum Dominum nostrum: per quem Majestatem tuam laudant Angeli, adorant Dominationes, tremunt Patestates, Cœli, cœlorumque Virtutes, ac beata Seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes.

IT is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God... * Through Christ our Lord: by whom the Angels praise Thy Majesty, the Dominations adore, the Powers do hold in awe, the Heavens, and the Virtues of the Heavens, and the blessed Seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our voices also to be admitted, with suppliant confession.

*On Trinity Sunday, and on every other Sunday in the year
that has no proper Preface.*

VERE... * Qui cum unigenito Filio tuo, et Spiritu Sancto, unus es Deus, unus es Dominus: non in unius singularitate Personæ, sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietatis, et in essentia unitas, et in Majestate adoretur æqualitas. Quem laudant Angeli atque Archangeli, Cherubim quoque ac Seraphim, qui non cessant clamare quotidie, una voce dicentes. Sanctus, &c.

IT IS... * Who, together with Thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in the singularity of one Person, but in a Trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in confession of a true and eternal Deity, distinctness in the Persons, unity in the essence, and equality in the Majesty may be adored. Whom the Angels and Archangels, the Cherubim also and Seraphim do praise, who cease not daily to cry out with one voice, saying Holy, &c.

AT THE SANCTUS.

The *Sanctus* is the canticle which the Prophet Isaiah heard the Seraphims sing. The Church has added the *Benedictus* which is the cry of rejoicing sang to our Lord, when He made His entry into Jerusalem.

SANCTUS, Sanctus,
Sanctus, Dominus
Deus Sabaoth. Pleni
sunt cœli et terra gloria
tua. Hosannah in ex-
celsis. Benedictus qui
venit in nomine Domi-
ni. Hosanna in excelsis.

HOLY, holy, holy,
Lord God of Sab-
aoth. Heaven and earth
are full of Thy glory.
Hosanna in the highest.
Blessed is He that com-
eth in the name of the
Lord, Hosanna in the
highest.

THE CANON OF THE MASS.

The prayers of the Canon are thus called from a Greek word which signifies *rule*, to declare that we are going to offer to God, according to the invariable rule of His Gospel, the Sacrifice instituted by Jesus Christ with the formula and ceremonies regulated by the Apostles, and by the perpetual tradition of the Church. The Priest recites these prayers in a low voice through respect for the secret of the Mystery.

The Priest commences the Canon by saying prayers for the holy Catholic Church. We should pray with him for our holy mother, the Church; for, he who loves to pray for her, becomes a participant in all her goods.

WE therefore humbly pray and beseech Thee,
most merciful Father, through Jesus Christ
Thy Son, our Lord [*he kisses the Altar*], that
Thou wouldst vouchsafe to accept and bless these
gifts, these presents, these holy unspotted sacri-
fices, which, in the first place, we offer Thee for
Thy holy Catholic Church, to which vouchsafe

to grant peace ; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

AT THE MEMENTO FOR THE LIVING.

The Priest prays for the living faithful, and for all those who assist with devotion and piety at the holy Sacrifice. We should unite our prayers to his for those we wish to recommend to God.

BE mindful, O Lord, of Thy servants, men and women, N. and N.

He joins his hands, and prays silently for those he intends to pray for ; then, extending his hands, he proceeds :

And of all here present, whose faith and devotion are known unto Thee, for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

AT THE INVOCATION OF THE SAINTS.

The Priest demands the intercession of the Most Blessed Virgin and of the Saints. The spirit of this prayer is to recall the union of all the members of Jesus Christ, both of the Church Militant and the Church Triumphant.

COMMUNICATING with, and honoring in the first place the memory of the ever Virgin

Mary, Mother of our Lord and God Jesus Christ ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus ; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints ; by whose merits and prayers, grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

The Priest extends his hands over the Host and the Chalice.

The action of the Priest, extending his hands over the bread and wine, designates these gifts in a special manner to the eyes of the Divine Majesty, as the material offering which attests our *dependence*, and which is soon to make room for the living Host on which all our iniquities have been placed. This action of the Priest signifies also that we unite ourselves to these gifts to be consecrated to God, that is to say, changed with them. We should then think that we ought, in a certain manner, to be changed into Jesus Christ.

WE, therefore, beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family ; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the Body and Blood of Thy most beloved Son Jesus Christ our Lord.

AT THE CONSECRATION.

When the Priest wishes to consecrate, that is, change the bread and wine into the Body and Blood of our Savior, he ceases to act as a man, he is no more the simple deputy of the Church : his words become those of Jesus Christ ; they have the power and efficacy of His. The Host is consecrated the first ; but, because the Divine Lamb comes only to be immolated, the Priest, the Minister of the will of the Most High, pronounces immediately over the chalice the Sacred Words which operate the mystical death, by the separation of the Body and Blood of the Victim. Let us unite ourselves to the Angels, who contemplate in trembling this profound Mystery.

WHO, the day before He suffered, took bread into His holy and venerable hands, and with His eyes lifted up towards heaven, to God, His Almighty Father, giving thanks to Thee, did bless, brake, and give to His disciples, saying : Take and eat ye all of this ; **FOR THIS IS MY BODY.**

After pronouncing the Words of Consecration, the Priest kneeling, adores and elevates the Sacred Host.

IN like manner, after He had supped, taking also this excellent Chalice into His holy and venerable hands, giving Thee thanks, He blessed, and gave to His disciples, saying : Take, and drink ye all of this : **FOR THIS IS THE CHALICE OF MY BLOOD, OF THE NEW AND ETERNAL TESTAMENT ; THE MYSTERY OF FAITH ; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, UNTO THE REMISSION OF SINS.**

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, the Priest adores ; rising, he elevates the Chalice ; then replacing it on the corporal, he covers it, and again adores.

DURING THE ELEVATION.

While the Priest elevates in his hands the adorable Body, and the Chalice of the precious Blood, to offer them to God, and to expose them to the adoration of the faithful, we ought to bow down with a profound humility, and adore with faith and love.

HAIL true Body, born of the Virgin Mary, which didst truly suffer and wast immolated on the cross for man, whose side was pierced, and flowed with water and with blood, ; may we have a foretaste of Thee in the last agony of death. O kind, O loving One, Jesus, Son of Mary, have mercy on me. Amen.

Hail, most precious and sacred Blood, which, flowing out of the side of my Lord and Savior Jesus Christ, washest away the spots of our offences ; cleanse, sanctify, and preserve my soul, I beseech Thee, to everlasting life. Amen.

AFTER THE ELEVATION.

The Priest offers to God the Body and Blood of our Lord ; he begs of Him to accept this offering, and to overwhelm with heavenly grace all the faithful who assist at the holy Sacrifice.

WHEREFORE, O Lord, we, Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from hell, and glo-

rious Ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure Host, a holy Host, an immaculate Host, the holy Bread of eternal life, and the Chalice of everlasting salvation.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High-Priest Melchisedech offered to Thee, a holy Sacrifice, and immaculate Host.

The Priest, bowing down profoundly, with his hands joined and placed upon the altar, says :

WE most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy Angel to Thy altar on high, in the sight of Thy Divine Majesty, that as many of us [*he kisses the altar*] as, by participation at this Altar, shall receive the most sacred Body and Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

AT THE MEMENTO FOR THE DEAD.

The Priest prays that the effects of the holy Sacrifice may be beneficial to the souls of the faithful departed. Here, we ought to recommend those souls we wish to pray for in particular, and for all the souls of the faithful that await their deliverance. We should pray that the Blood of the Lamb, flowing from the altar, may refresh these souls as a merciful dew.

BE mindful, O Lord, of Thy servants N. and N. who are gone before us, with the sign of faith, and slumber in the sleep of peace.

Here particular mention is silently made of such of the Dead as are to be prayed for.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

AT THE NOBIS QUOQUE PECCATORIBUS.

The Priest raises his voice a little to draw the attention of the faithful, and to invite them to unite themselves to him in the prayer which concerns them. He again resumes the mysterious silence of the Canon, and, by striking his breast, acknowledges our miseries and unworthiness. At the end of this prayer, he puts the sacred Host on the paten; then he elevates both the Chalice and the Host, and presents to God the most noble and complete homage which the Divine Majesty can receive.

AND to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

By whom, O Lord, Thou dost always create, sanctify, quicken, bless, and give us all these good things.

Through Him, and with Him, and in Him, is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honor and glory.

AT THE PATER.

The Priest raises his voice to say these last words : *Per omnia sæcula sæculorum*, which form the conclusion of all the preceding prayers he has said in a low voice. He then invites the assistants to subscribe to all that has been said in the Canon, and to confirm it by repeating : *Amen*. We should mind the admonition of the Priest, who says : *Oremus* (Let us pray) : let us repeat with him the most excellent of all prayers, because the Savior Himself has taught it to us. The Priest adds : *audemus dicere* (*we dare say*). At these words, we should admire the goodness of God, who permits such sinners as we are, to call Him our Father.

P. Per omnia sæcula
sæculorum. *R.* Amen.

P. Forever and ever.
R. Amen.

OREMUS.

LET US PRAY.

PRÆCEPTIS salutaribus moniti, et divina institutione formati, audemus dicere :

PATER noster, qui es in cœlis, sanctificetur nomen tuum : adveniat regnum tuum ; fiat voluntas tua, sicut

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say :

OUR Father, who art in heaven, hallowed be Thy name : Thy kingdom come : Thy will be done on earth,

in cœlo et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

R. Sed libera nos a malo. *P.* Amen.

as it is in heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation.

R. But deliver us from evil. *P.* Amen.

AFTER THE PATER.

The Priest, resuming silence, enters into the details of the evils from which he has just demanded to be delivered. We should think that, in speaking of our evils, past, present, and future, the Priest means especially our sins, their impressions and consequences.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come : and by the intercession of the Blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints, mercifully grant peace in our days : that, by the assistance of Thy mercy, we may always be free from sin, and secure from all disturbance. Through the same Jesus Christ Thy Son our Lord. Who, with Thee, in the unity of the Holy Ghost, liveth and reigneth God.

The Priest breaks the Host over the Chalice.

The Priest breaks the Host, after the example of Jesus Christ, who broke the Sacred Bread before giving it to His

Apostles. This also recalls the separation of the Body and Soul of Jesus Christ. When the Priest has terminated the prayer, he raises his voice to invite the people to unite themselves to this prayer.

Per omnia sæcula sæculorum. *R. Amen.*

Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

World without end.
R. Amen.

May the peace of the Lord be always with you.

R. And with thy spirit.

The Priest lets a particle of the Host fall into the Chalice, to represent the reunion of the Body and Blood of Jesus Christ at His Resurrection.

MAY this mixture and consecration of the Body and Blood of our Lord Jesus Christ, be to us that receive it, effectual to eternal life. *Amen.*

AT THE AGNUS DEI.

The Priest, fixing his eyes upon the species of bread, says, at the sight of Jesus Christ, the word uttered by St. John the Baptist, when he saw the Son of God.

At Masses for the dead, the Priest does not strike his breast, because it is not for himself he then prays; and instead of: *Miserere nobis (Have mercy on us)*, he says *Dona eis requiem (Give them rest)*; and at the third time he adds: *sempiternam (eternal)*.

AGNUS Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tol-

LAMB of God, who takest away the sins of the world, have mercy upon us.

Lamb of God, who

lis peccata mundi, miserere nobis.

takest away the sins of the world, have mercy upon us.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, who takest away the sins of the world, grant us Thy peace.

AT THE AGNUS DEI.

The Priest, inclining before the altar, demands peace for the Church. This prayer is omitted in Masses for the Dead.

LORD Jesus Christ, who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you ; regard not my sins, but the faith of Thy Church ; and vouchsafe to it that peace and unity which is agreeable to Thy will. Who livest and reignest God forever and ever. Amen.

In the first centuries, when all Christians made but one heart and one soul, at this part, they gave one another the kiss of peace. It is to keep up some traces of that old custom, that the clergy give one another the kiss of peace. This ceremony, before Communion, teaches us that the most necessary disposition for holy Communion, is to be in perfect reconciliation with our brethren.

The Priest then recites two other prayers in preparation for Communion. At this moment, if you are to receive, recollect yourself for that great action.

LORD Jesus Christ, Son of the living God, who, according to the will of the Father, through the cooperation of the Holy Ghost, hast by Thy death given life to the world ; deliver me by this Thy most sacred Body and Blood from all my

iniquities and from evils ; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee. Who, with the same God the Father and Holy Ghost, livest and reignest God forever and ever. Amen.

LET not the participation of Thy Body, O Lord Jesus Christ, which I, although unworthy, presume to receive, turn to my judgment and condemnation ; but through Thy goodness, may it be to me a safeguard and remedy, both of soul and body. Who, with God the Father, in the unity of the Holy Ghost, livest and reignest God forever and ever. Amen.

Making a genuflection and taking the Host in his hands, the Priest says :

I WILL take the Bread of heaven, and call upon the name of the Lord.

AT THE DOMINE NON SUM DIGNUS.

Before receiving the Body and Blood of our Lord Jesus Christ, the Priest repeats three times, striking his breast, the touching words of the centurion. Repeat these words with him in the greatest sentiments of humility and contrition. If you are to receive, adore your God profoundly, and lovingly sigh after Him, saying : *Come, Lord Jesus*. If you have not the happiness to receive sacramentally, recite a prayer for spiritual communion.

LORD, I am not worthy that Thou shouldst enter under my roof ; say but the word, and my soul shall be healed.

Receiving reverently both parts of the Host, he says :

MAY the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

Taking the Chalice, he says :

WHAT shall I render to the Lord for all He hath rendered unto me ? I will take the Chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and I shall be saved from my enemies.

Receiving the Blood of our Savior, he says :

MAY the Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

It is at this moment that the Priest gives the holy Communion to the faithful who approach to receive it. When the acolyte recites the *Confiteor* and the Priest says the *Miseratur*, the *Indulgentiam*, the *Ecce Agnus Dei*, the *Domine, non sum dignus*, it is very proper to unite ourselves to these beautiful and touching prayers.

PRAYER FOR SPIRITUAL COMMUNION.

When you do not communicate sacramentally, never omit doing it spiritually. This spiritual Communion consists simply in an ardent desire to receive Jesus Christ in the Most Holy Sacrament, and to testify our love as if we had received Him. This practice is most agreeable to our dear Lord, and obtains for us graces which prepare us to receive Him sacramentally.

O MY God, and sweet Savior Jesus, who art present here for my sake, and givest Thyself to me for daily food, and for the supply of

all my necessities, since without Thee, who art the true food of my soul, I cannot live ; I humbly beseech Thee to refresh me spiritually, and make me a partaker of that grace which they experience who devoutly receive Thee. O good Jesus, despise me not, but vouchsafe to visit Thy servant, and by Thy grace to work and perfect all the effects and virtue of Thy holy Sacrament in me, to Thy honor, O my God, and the eternal salvation of my soul. Amen.

SOUL of Christ, sanctify me ; Body of Christ, save me ; Blood of Christ, inebriate me ; Passion of Christ, strengthen me. O good Jesus, hear me, hide me within Thy wounds ; suffer me not to be separated from Thee ; defend me from the malignant enemy ; at the hour of my death call me, and bid me come unto Thee. that with Thy Saints, I may praise Thee for all eternity. Amen.

AT THE ABLUTIONS.

The Priest presents the chalice to the acolyte, who pours into it some drops of wine, and afterwards, some drops of water to purify it. At the same time, the Priest says two short prayers, so as to keep his soul in great union with Jesus Christ who resides in his heart.

GRANT, Lord, that what we have taken with our mouth, we may receive with a pure mind ; and of a temporal gift may it become to us an eternal remedy.

May Thy Body, O Lord, which I have re-

ceived, and Thy Blood, which I have drunk, cleave to my bowels ; and grant, that no stain of sin may remain in me, who have been refreshed with Thy pure and holy Sacraments. Who livest and reignest, &c.

PART THIRD.

The third part of the Mass consists in the Act of thanksgiving made to God after Communion.

The Priest reads the Anthem called Communion.

This anthem is called *Communion*, because it was formerly sung during the communion of the faithful ; the entire psalm or passage of the Holy Scriptures from which it is drawn, was also sung. It is a hymn of thanksgiving. After the anthem, the Priest, at the middle of the altar, turns to salute the people.

ONE thing I have asked of the Lord, this will I seek after ; that I may dwell in the house of the Lord all the days of my life. (*Psalmist.*)

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

AT THE POST-COMMUNION.

The Priest goes to the Epistle side and says the oramus called *Post-Communion*, that is, *after the Communion*, because it is a prayer which the Priest and the people address to God, to thank Him for the happiness they have had in participating in the Divine Mysteries. The Priest then returns to the middle of the altar, and kisses the place where the relics repose. This being done, he turns to the people to admonish them that the Mass is finished.

POUR forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayst make those of one mind whom Thou hast fed with the same celestial food. Through our Lord Jesus Christ, who liveth and reigneth with Thee, in the unity of the same Holy Spirit, &c.

Graciously hear the prayers of Thy family, O Almighty God ; and grant that these sacred Mysteries which we have received from Thee, may, by Thy grace, be preserved incorrupt within us. Through our Lord, &c.

Dominus vobiscum.		The Lord be with you.
R. Et cum spiritu tuo.		R. And with thy spirit.
Ite, Missa est.		Go, the Mass is ended.

When the Gloria in Excelsis has been omitted.

Benedicamus Domino.		Let us bless the Lord.
R. Deo Gratias.		R. Thanks be to God.

AT MASSES FOR THE DEAD.

Requiescant in pace.		May they rest in peace.
R. Amen.		R. Amen.

AT THE BENEDICTION.

The Priest, bowing at the middle of the altar, addresses a fervent prayer to the Holy Trinity. After having kissed the altar, he raises his hands and eyes to heaven, to show that to

God alone it belongs to bless. Turning then towards the assistants, who ought to bow down and ask God to bless them by the hands of His Minister, he makes over them the sign of the cross and blesses them.

LET the performance of my homage be pleasing to Thee, O holy Trinity ; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy, be a propitiation for me, and all those for whom I have offered it. Thro'.

The Priest blesses the faithful, saying :

BENEDICAT vos omnipotens Deus, Pater, et Filius, et Spiritus Sanctus. Amen.

MAY Almighty God, the Father, Son, and Holy Ghost, bless you. Amen.

AT THE LAST GOSPEL.

The Priest recites the beginning of the Gospel according to St. John in which are marked out, in the most sublime terms, both the Divinity of Jesus Christ, and the greatness of the eternal designs which have caused the Son of God to descend upon earth. The Gospel according to St. John is sometimes replaced by another ; this happens in the concurrence of a festival with the Sunday.

Dominus vobiscum.

The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Initium sancti Evangelii secundum Joannem.

The beginning of the holy Gospel according to St. John.

R. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made through Him: and without Him was made nothing that was made. In Him was life, and the life was the light of men: and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This *one* came for a witness, to testify concerning the light, that all might believe through Him. He was not the light, but he was to testify concerning the light. The true light, which enlighteneth every man, cometh into this world.

He was in the world, and the world was made through Him, and the world knew Him not. He came to His own *possessions*, and His own *people* received Him not. But to as many as received Him, He gave power to become children of God, to those who believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. **AND THE WORD WAS MADE FLESH** [*Here the people kneel down*], and dwelt among us (and we saw His glory, the glory as of the only begotten of the Father): full of grace and truth.

R. Thanks be to God.

PRAYER AFTER MASS.

I EARNESTLY thank Thee, O my God, for having permitted me to assist at the celebra-

tion of this holy Sacrifice, in preference to so many others who have not been thus favored. I humbly entreat Thee to pardon me the faults which I have committed, either by my inattention or negligence. Grant that I may remember, through the course of this day, what Thou hast here done for me. Grant that no thought, word, or action of mine, may deprive me of the graces, of which, through Thy infinite mercy, I have been a partaker.



HYMN OF THANKSGIVING.

TE Deum laudamus, * te Dominum confitemur.

Te æternum Patrem, * omnis terra veneratur.

Tibi omnes Angeli : * tibi cœli, et universæ potestates :

Tibi Cherubim, et Seraphim, * incessabili voce proclamant :

Sanctus, Sanctus, Sanctus, * Dominus Deus Sabaoth.

Pleni sunt cœli et terra * majestatis gloriæ tuæ.

Te gloriosus * Apostolorum chorus ;

WE praise Thee, O God, we acknowledge Thee to be our Lord.

All the earth worships Thee, the Father everlasting.

To Thee all the Angels cry aloud ; the heavens, and all the heavenly powers :

To Thee the Cherubim and Seraphim continually do cry.

Holy, Holy, Holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of Thy glory.

The glorious choir of the Apostles praise Thee,

Te Prophetarum * laudabilis
numerus ;

Te Martyrum candidatus *
laudat exercitus ;

Te per orbem terrarum, *
sancta confitetur Ecclesia.

Patrem * immense majestatis ;
Venerandum tuum verum, *
et unicum Filium ;

Sanctum quoque * Paraclitum
Spiritus.

Tu Rex gloriæ, * Christe.

Tu Patris * sempiternus es
Filius.

Tu, ad liberandum susceptu-
rus hominem, * non horruisti
Virginis uterum.

Tu devicto mortis aculeo, *
aperuisti credentibus regna
celorum.

Tu, ad dexteram Dei sedes, *
in gloria Patris.

Judex crederis * esse ventu-
rus.

Te ergo quæsumus, tuis fa-
mulis subveni, * quos pre-
tioso sanguine redemisti.

Æterna fac cum sanctis tuis,
* in gloria numerari.

Salvum fac populum tuum,
Domine, * et benedic hære-
ditati tue.

Et rege eos, et extolle illos *
usque in æternum.

Per singulos dies, * benedici-
mus te.

The admirable company of
the Prophets praise Thee ;

The noble army of the Mar-
tyrs praise Thee.

The Holy Church throughout
the world acknowledges
Thee.

The Father of infinite majesty ;
Thy adorable, true, and only
Son ;

Also, the Holy Ghost, the
Comforter.

Thou, O Christ ! art the King
of Glory.

Thou art the everlasting Son
of the Father.

When Thou tookest upon
Thee to deliver man. Thou
didst not disdain the Vir-
gin's womb.

Having overcome the sting of
death, Thou didst open the
kingdom of Heaven to all
believers.

Thou sittest at the right hand
of God, in the glory of the
Father.

We believe that Thou shalt
come to be our Judge.

We therefore pray Thee to
help Thy servants, whom
Thou hast redeemed with
Thy precious Blood.

Make them be numbered with
Thy Saints in glory ever-
lasting.

Save Thy people, O Lord !
and bless Thy inheritance.

Govern them, and raise them
up forever.

Every day we bless Thee.

Et laudamus nomen tuum in
sæculum, * et in sæculum
sæculi.

Dignare, Domine, die isto, *
sine peccato nos custodire.

Miserere nostri, Domine ; *
miserere nostri.

Fiat misericordia tua, Domi-
ne, super nos ; * quemad-
modum speravimus in te.

In te, Domine, speravi : * non
confundar in æternum.

V. Benedicamus Patrem, et
Filium, cum Sancto Spiritu.

R. Laudemus, et superexal-
temus eum in sæcula.

And we praise Thy name for
ever and ever.

Vouchsafe, O Lord ! this day,
to keep us without sin.

Have mercy on us, O Lord !
have mercy on us.

Let Thy mercy, O Lord ! be
upon us, as we have hoped
in Thee ;

In Thee, O Lord ! I have
hoped, let me never be con-
founded.

V. Let us bless the Father,
the Son, and the Holy Ghost.

R. Let us praise and extol
Him forever.

OREMUS.

DEUS, cujus misericordiæ
non est numerus, et boni-
tatis infinitus est thesaurus ;
piissimæ Majestatis tuæ : pro
collatis donis gratias agimus,
tuam semper clementiam exor-
antes ; ut qui petentibus pos-
tulata concedis, eosdem non
deserens, ad præmia futura
disponas. Per Dominum nos-
trum, &c. Amen.

LET US PRAY.

O GOD ! whose mercies are
without number, and the
treasure of whose goodness is
infinite : we give Thee thanks
for the blessings Thou hast
bestowed upon us ; always be-
seeching Thy Divine Majesty,
that as Thou grantest what
we ask, so thou wouldst con-
tinue Thy favors to us, in such
a manner, that by them, we
may be prepared for receiving
the rewards of eternal happi-
ness ; through Christ our
Lord. Amen.

MANNER OF SERVING THE PRIEST AT MASS.

OF all the actions that you can perform, there is none more
advantageous than that of serving at the august Sacrifice
of the Mass. In so doing, you fulfil the office of the Angels

host ; you become the lieutenant of all the persons present and even of the universal Church ; and, in some manner, you participate in the ministry of the altar. This function, in the first ages of Christianity, was exclusively reserved for the ministers of Christ, and, by a special privilege, was extended to kings and princes. It was a happy and precious moment for St. Louis, King of France, when he could kneel at the foot of the altar and serve the officiating Priest. St. Vincent of Paul, when eighty-four years of age, served Mass with the fervor of a Seraph.

The clerk must kneel at the left hand of the Priest, and answer him as follows :

INTROIBO ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta : ab homine iniquo et doloso erue me.

C. Quia tu es, Deus, fortitudo mea : quare me repulisti, et quare tristis incedo, dum affligit me inimicus ?

P. Emitte lucem tuam et veritatem tuam : ipsa me deduxerunt, et adduxerunt in montem sanctum tuum, et in tabernacula tua.

C. Et introibo ad altare Dei : ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus : quare tristis est, anima mea, et quare conturbas me ?

C. Spera in Deo, quoniam adhuc confitebor illi : salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

C. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cælum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ, semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus Sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo et opere : [*Strike your breast and say*] mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaellem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, &c.

C. Amen.

P. Indulgentiam, absolutionem, &c.

C. Amen.

P. Deus, tu conversus vivificabis nos.

C. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

C. Et salutare tuum da nobis.

P. Domine, exaudi orationem nostram.

C. Et clamor meus ad te veniat.

P. Dominus vobiscum

C. Et cum spiritu tuo.

When the Priest goes from the book to the middle of the altar.

P. Kyrie, eleison.

C. Kyrie, eleison.

P. Kyrie, eleison.

C. Christe, eleison.

P. Christe, eleison.

C. Christe, eleison.

P. Kyrie, eleison.

C. Kyrie, eleison.

P. Kyrie, eleison.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the Priest says, Flectamus genua, as is the case a few times in the year, answer : Levate.

At the end of the Epistle, say ; Deo gratias ; then remove the Mass book to the other end of the altar, and always kneel or stand on the side opposite to that on which the book has been placed.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sequentia [or Initium] sancti Evangelii secundum, &c.

Making the sign of the cross on your forehead, mouth, and breast, say :

C Gloria tibi, Domine.

At the end say :

C. Laus tibi, Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

Here the clerk is to give wine and water, and then bring the basin, water, and towel, for the Priest. The Priest having washed his fingers, the clerk returns to his former place, and answers :

P. Orate fratres.

C. Suscipiat Dominus sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesie sue sanctae.

P. Per omnia saecula saeculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum et justum est.

At the Sanctus, &c., ring the little bell.

When you see the Priest spread his hands over the chalice, you must give warning, by the bell, of the Consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the Elevation of the Host :—As often as you pass by the Blessed Sacrament, you must adore on your knees.

- P. Per omnia sæcula sæculorum.
 C. Amen.
 P. Et ne nos inducas in tentationem.
 C. Sed libera nos a malo.
 P. Per omnia sæcula sæculorum.
 C. Amen.
 P. Pax Domini sit semper vobiscum.
 C. Et cum spiritu tuo.

The Priest's Communion being ended, be ready to give him wine and water. If there are communicants, provide the communion-cloth; and say the Confiteor. After they have received, remove the book, take away the communion-cloth, and return to your former place.

- P. Dominus vobiscum.
 C. Et cum spiritu tuo.
 P. Per omnia sæcula sæculorum.
 C. Amen.
 P. Ite, Missa est : or, Benedicamus Domino.
 C. Deo gratias.

In Masses for the Dead.

- P. Requiescant in pace.
 C. Amen.

Remove the book, if it be left open ; kneel to receive the Priest's blessing.

- P. Pater, et Filius, et Spiritus Sanctus.
 C. Amen.

- P. Dominus vobiscum.
- C. Et cum spiritu tuo.
- P. Initium [or sequentia] sancti Evangelii, &c.
- C. Gloria tibi, Domine.

At the end of the Gospel.

P. Deo gratias.

Extinguish the lights and put away all things decently and carefully.



Place for the Bread.

P. Reprobus in pace.

G. Amen.

Remove the body of it to the left hand; kneel to receive the Priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.

G. Amen.



OTHER PRAYERS FOR HEARING MASS.

(Intended particularly for a low Mass.)

PRAYER AT THE BEGINNING OF THE MASS.

IT is in Thy name, O adorable Trinity ! it is to honor Thee, and to do Thee homage, that I presume to assist at this most holy and august Sacrifice. Permit me then, O Lord ! to unite my intention with that of Thy minister, in offering up this precious Victim ; and give me now the sentiments with which I should have been filled on Mount Calvary, had I been a witness of the bloody Sacrifice offered thereon.

CONFITEOR.

Think now, in the bitterness of your heart, on all your past sins, and recall to your mind, in a general manner, such of them as are most humbling to you. Lay your weakness before God. Beg of Him to pardon you, and to assist you in all your necessities, through the infinite merits of this great Sacrifice.

I CONFESS, O my God ! not only in Thy presence, who seest the secrets of hearts, but in the presence of all the blessed in heaven, and of all the faithful on earth, that I have often and grievously offended Thee by my thoughts, words, actions, and omissions. Yes, I have sinned, O my God ! I have sinned ; I acknowledge it to my

shame, and with the most bitter regret. I have abused all Thy gifts. I am unworthy to appear before Thee. But Thy mercies, O my God! are above all Thy works; Thou wilt not depise a contrite and humble heart.

O most holy Virgin! and ye Angels, and Saints of heaven! I humbly beseech you to intercede for me. Vouchsafe, O Lord! to listen to their prayers. Grant to the fervor of their supplications, what Thou mayst justly refuse to the coldness of mine, and to their services so pleasing in Thy sight, that pardon to which my offences can have no claim.

KYRIE ELISON.

Beg of the Lord to show you mercy, and rely with confidence on His infinite goodness. By granting you so powerful a means of reconciliation as this is, He gives you a sure pledge that you will obtain it.

THOUGH I were at every instant of my life to cry out, "Lord, have mercy on me!" this would still be unequal to the number and quality of my offences. But though, after long repeating this prayer, Thou shouldst appear to disregard me, I would still redouble my importunities, and cry out, with a louder and more animated voice, as the woman of Canaan, and the blind man of Jericho did: "Jesus, son of David! have mercy on me!" Be not then tired, O Lord! of my supplications. I know that Thou lovest to be importuned. If, as yet, Thy goodness

hath not granted my pardon, my perseverance shall at length engage Thee to grant it. Have pity, bountiful Creator, on the work of Thy hands. O Father of mercies ! grant pardon to Thy children.

GLORIA IN EXCELSIS.

Conceive a great desire of promoting God's glory, and your neighbor's good. Rejoice with the Angels at the share you have in the holy Mysteries, and form to yourself the highest idea of the majesty of God, and of Jesus Christ, His Son.

GLORY be to God on high, and peace on earth to men of good will. We praise Thee. We bless Thee. We adore Thee. We glorify Thee. We give Thee thanks for Thy great glory. O Lord God ! O heavenly King ! O God, the Father Almighty ! O Lord Jesus Christ, the only begotten Son ! O Lord God ! Lamb of God ! Son of the Father ! O Thou, who takest away the sins of the world ! have mercy on us. O Thou who takest away the sins of the world ! receive our prayers. O Thou, who sittest at the right hand of the Father ! have mercy on us. For Thou alone art holy. Thou alone art Lord. Thou alone art most high, O Jesus Christ ! together with the Holy Ghost, in the glory of God the Father. Amen.

THE COLLECT.

This prayer is so called, because the Priest lays before God the necessities of his people, their vows and their desires, collected, in a manner, together. Whence, turning to the congregation, he says, *Oremus—Let us pray*, inviting them to unite with him in the petition he is about to make.

ALMIGHTY and eternal God, we humbly beseech Thee to look down upon this congregation from Thy heavenly sanctuary, and graciously hear the prayers of Thy Church, addressed to Thee for us all, by the ministry of the Priest.

Grant us, in Thy infinite mercy, pardon for our sins, health of mind and body, peace in our days, unity and increase of Catholic Faith, fervor of charity, sincere devotion, patience in suffering, and every thing conducive to Thy glory ; through Jesus-Christ, our Lord. Amen.

THE EPISTLE.

Return God thanks for having called you to the knowledge of His law. Submit to it with perfect docility, and beg of Him to extend our holy religion over the whole world.

O ETERNAL God ! who never ceasest to excite us to the worship and love of Thy holy name, and to arm us against all the attacks of the world, the flesh, and the devil, by the public ministry of Thy Church, by the doctrine of Thy Prophets and Apostles, and by many other holy admonitions ; grant, we may faithfully attend to these lessons of salvation, that thus our knowledge of Thy law may never rise in judgment against us, but guide us securely to Thee ; through Christ our Lord. Amen.

THE GOSPEL.

Look on the Gospel, which you are now going to hear, as the rule of your faith and morals ; a rule which Christ Him-

self has drawn up ; which, at your baptism, you solemnly promised to follow, and by which you shall most certainly be judged.

IT IS not Thy interpreters, O God ! who are now to instruct me ; it is Thy only Son ; it is His word I am going to hear. I most gratefully embrace this heavenly doctrine. I rise up and declare, in the face of Heaven and earth, that I will walk faithfully in that way which He has marked out for me. He tells me here, that it will avail a man nothing to gain the whole world, if he lose his own soul ; that the sensual, the detractor, and such as are insensible to the miseries of the poor, shall have no share in His heavenly kingdom ; and that, in order to become His disciple, I must take up my cross, and follow Him. I receive with all my heart, these sacred maxims : grant me the grace to put them in practice. For, to what purpose, O my Jesus ! should I declare myself Thy disciple, if I were not to live according to Thy Gospel ?

THE CREDO.

Renew here your faith. All these things, which the Church proposes to your belief, are founded on God's own word, revealed in the Scriptures, announced by the Prophets and the Apostles, supported by miracles, confirmed by the Martyrs, verified by the establishment of our faith, and obvious by the sanctity of our religion.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ,

the only begotten Son of God ; and born of the Father before all ages. God of God ; Light of Light ; true God of true God ; begotten, not made ; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation, came down from Heaven, and became incarnate by the Holy Ghost of the Virgin Mary, **AND WAS MADE MAN.** He was crucified also for us, suffered under Pontius Pilate, died and was buried. And the third day, He rose again, according to the Scriptures. And ascended into Heaven, sitteth at the right hand of the Father. And He is to come again with glory to judge both the living and the dead : of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son : who, together with the Father and the Son, is adored and glorified : who spoke by the Prophets. And one only Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead. And the life of the world to come. **Amen.**

THE OFFERTORY.

Consider what an advantage it is to have, in this great Sacrifice, wherewith to honor God perfectly, to thank Him in a manner equal to His gifts, to blot out entirely your past sins, and to obtain, both for yourself and others, all the graces of which you stand in need.

O HOLY Father, Almighty and Eternal God !
how unworthy soever I am to appear in Thy

presence, I dare offer Thee this host, by the hands of Thy Priest, with the intention which Christ my Savior had, when He instituted this Divine Sacrifice, and which He has, at this very instant, that He immolates Himself for us. I offer it in acknowledgment of Thy supreme dominion over me and all creature. I offer it in expiation of my crimes, and in thanksgiving for all Thy benefits. I offer it to obtain of Thy infinite goodness, for my parents, benefactors, friends, and enemies, all those precious graces which can be obtained only through Him, who is the JUST ONE by excellence, and who became a Victim for the sins of men.

Accept then, O Lord ! this ineffable Sacrifice as a sweet odor, and permit me to unite to this sacred Oblation the sacrifice of my soul and body, and whatever I am or have. Change me, O Lord ! and make me a new creature in Christ, as Thou art going to change this bread and wine by Thy power, to make them the Body and Blood of Thy Son.

THE WASHING OF THE FINGERS.

O WHAT cleanness and purity of heart should we not bring with us to this great Sacrifice ! But, alas ! I am a poor, unclean sinner. O wash me, dear Lord ! from all the stains of sin, in the Blood of the Lamb, that I may be worthy to be present at these heavenly Mysteries.

WHEN THE PRIEST SAYS, *Orate fratres.*

RECEIVE, O Lord ! from the hands of the Priest, the Sacrifice which is now prepared, for the praise and the glory of Thy name, for our benefit, and that of all Thy holy Church. Graciously hear the prayers which she now offers to Thee, by the mouth of her minister, and mercifully grant us all the graces which Thou knowest to be necessary for our salvation.

THE PREFACE.

Raise your thoughts to heaven, to the very throne of the Divinity : and there, with most holy and respectful awe, pay homage to His glorious Majesty, mingling your praises with those sacred hymns which the heavenly choirs are ever singing to Him.

DO THOU Thyself, O Lord ! raise up my heart ; inflame it with love ; free it from earthly affections ; let me be all in heaven, where my treasure is, and on the altar, where He is going to be. My life, O Lord ! is a continued succession of Thy favors. Oh ! let my thanksgivings be also uninterrupted ; and, since Thou art going to renew the greatest of sacrifices, should I not also break forth into the most lively acknowledgments ? Permit me, then, O Lord ! to join my feeble voice with all the heavenly Spirits, and to say with them, in transport of joy and admiration, Holy, Holy, Holy, is the Lord God of armies ! The heavens and the earth are filled with His glory ! Blessed is He who cometh

in the name of the Lord ! eternal King and God,
as He who sends Him !

THE CANON.

Represent here to yourself the altar as a throne of mercy, upon which Christ is to sit, where you are entitled to present yourself, to expose Him your wants, and ask for blessings. Can He who giveth us His only Son, refuse us any thing ?

O FATHER of mercy ! graciously receive, by the hands of the Priest, this most holy Sacrifice in union with that which Thy beloved Son offered up to Thee during His whole life, at His last Supper, and on the Cross. Look down on Thy Christ, Thy dearest and only begotten Son in whom Thou art always well pleased ; and by the infinite merits of His incarnation, of His nativity, of His tears, labors, sufferings, and death, have mercy upon me, and upon all those for whom I ought to pray [*here name the particular persons*], my parents, brethren, friends, benefactors, relations, and those who have injured me, or whom I have injured. I also beseech Thee to guard, bless, and extend the holy Catholic Church ; to pour down Thy blessings upon our chief pastor, the Pope, upon the Bishops, and all the clergy ; enlighten and guide them in the way of salvation. Bless and preserve our rulers and all our fellow-citizens. Look upon us all, I beseech Thee, with eyes of mercy and compassion. Bring us all to the perfect practice of a holy and virtuous life here, and to the pos-

session of Thy eternal glory hereafter. May we all know Thee ; may we fear, love, and glorify Thee ; through the same Jesus Christ, who, with Thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Why have I not, O God ! at this moment, the ardent sighs with which the holy patriarchs wished for the Messiah ? Why have I not their faith and all their love ? Come Lord Jesus ! come, sweet Redeemer of the world ! to accomplish a Mystery, which is an abridgment of all Thy wonders !

Thou art, indeed, the true Pastor of souls, who didst lay down Thy life for Thy flock. Thou art the Lamb of God, that died upon the Cross to save us. I prostrate myself in spirit before Thee, and desire to praise and bless Thee forever.

THE ELEVATION OF THE HOST.

Behold your God, your Savior, and your Judge ; remain for a while in silent astonishment at what passes before you ; call up your fervor, and all those sentiments which fear, respect, and confidence can inspire.

HAIL, Victim of Salvation ! Eternal King !
Incarnate Word, sacrificed for me and all mankind ! Hail, precious Body of the Son of God !
Hail, sacred Flesh, torn with nails, pierced with a lance, and bleeding on a cross, for us poor sinners ! O amazing goodness !
O infinite love ! O let that tender love plead now

in my behalf ! let my iniquities be here effaced, and my name be written in the book of life ! I believe in Thee ; I hope in Thee ; I love Thee. To thee be honor, praise, and glory from all creatures forever.

THE ELEVATION OF THE CHALICE.

HAIL, sacred Blood, flowing from the wounds of Jesus Christ, and washing away the sins of the world ! O cleanse, sanctify, and preserve my soul, that nothing may separate me from Thee ! Behold, O eternal Father ! Thy holy Jesus, and look upon the face of Thy Christ, in whom Thou art well pleased. Hear the voice of His Blood, that cries out to Thee, not for vengeance, but for pardon and mercy. Accept this Divine Oblation, and through the infinite merits of all that Jesus endured on the Cross for our salvation, be pleased look upon us, and upon all Thy people, with an eye of mercy.

THE CANON CONTINUED.

Contemplate, in the most affectionate manner, our Savior here present. Reflect on the Mysteries He here renews ; unite the sacrifice of your heart to that of His Body ; offer Him to God His Father, with the several intentions with which the Sacrifice should be offered, beseeching the Father of mercy to accept the prayers, which His dear Son addresses to Him in our behalf.

IT IS now, O eternal Majesty ! that we truly and really offer Thee that pure, holy, and immaculate Victim, which, of Thyself, Thou hast been pleased to grant us, and of which other of-

ferings were only the types. The sacrifices of Abel, of Abraham, and of Melchisedech, were nothing compared to ours. This glorious Victim, Thy dear Son Himself, the perfect object of Thy eternal love, is alone worthy of Thy altar, and an offering so much more precious than theirs, as God is greater than all creatures.

OFFER THE MASS AS A SACRIFICE OF ADORATION.

O SOVEREIGN Lord of all things ! graciously accept my humble homage, in union with that which Thou here receivest from Christ, Thy beloved Son, in whom Thou art well pleased. With Him, I offer Thee His own holy Sacrifice, for the end He proposes, while He immolates Himself upon this altar. He alone knows the boundless excellence of Thy unspeakable Majesty. He alone fully comprehends the entire extent of Thy dominion. He beholds Thee as Thou art, and how all creatures, visible and invisible, depend upon Thee. He clearly conceives, that Thy right is absolute over all we are, and all we possess, or can hope for in this life and in eternity. It is to acknowledge this supreme dominion, and to make in His name a public profession of our total dependence upon Thee, that He renews every day, and that we renew with Him, this most holy Sacrifice.

AS A SACRIFICE OF THANKSGIVING.

VOUCHSAFE also, dearest Lord ! to receive this precious Victim in thanksgiving for all Thy benefits. Thou hast created me to Thy

own likeness ; and without Thee, I must fall back into my original nothingness. For my sake, Thy beloved Son gave Himself up to the cruelty of the Jews, and to an ignominious death ; nor doth a moment of my existence pass away, without new proofs of Thy bounty. Would, O Lord ! I could, even at the price of my blood, acknowledge, in some degree, these numberless favors : but the offering I here make Thee, is far more acceptable ; it is Thy own Son ; equal in all things to Thee : the figure of Thy substance, the splendor of Thy glory.

AS A SACRIFICE OF EXPIATION.

REMEMBER, O merciful Father ! that the Sacrifice we are now offering to Thee, is a representation of that which was offered by our Savior on the cross. May it become again a propitiatory Sacrifice. Pardon us our ingratitude. Our transgressions, it is true, are grievous and manifold ; but, O Lord ! it is the Blood of a God we offer in atonement.

AS A SACRIFICE OF IMPETRATION.

O GOD ! who art infinitely bountiful, be pleased now to crown all Thy favors by the gift of a lively faith, of a firm hope, and of an ardent charity. Bless all my labors ; give me clearly to know Thy holy will, and steadily to execute it ; grant me to persevere in Thy grace to the end of my life. Have mercy on the souls of the faithful

departed, and particularly those for whom I am bound to pray. (*Name them.*) Deliver them, O Lord ! from their sufferings, through the powerful merits of Thy Son.

PATER NOSTER.

Here we are with Jesus on a new Calvary. Let us remain at the foot of His Cross, with the tender compassion of the Blessed Virgin ; with the ardent love of St. John ; or, standing afar off with Magdalen, let us weep bitterly over our offences. With sentiments like these, let us recite the Lord's Prayer with the Priest.

OUR Father, who art in Heaven ; hallowed be Thy name : Thy kingdom come : Thy will be done on earth as it is in Heaven. Give us this day our daily bread : and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

DELIVER us, we beseech Thee, O Lord ! from all evils, past, present, and to come : and by the intercession of the Blessed and ever Virgin Mary, Mother of God, and by the holy Apostles, Peter, Paul, and Andrew, and of all the Saints, mercifully grant peace to our days, that, through the assistance of Thy mercy, we may always be free from sin, and secure from all disturbance ; through the same Jesus Christ, our Lord, who liveth and reigneth with Thee in the unity of the Holy Ghost, world without end. Amen.

THE AGNUS DEI.

God, so glorious in Heaven, so powerful on earth, so dreadful in hell, is here only a Lamb full of bounty and sweetness. He comes here to take away the sins of the world, and your sins in particular. What a motive of confidence ! What a subject of consolation !

O LAMB of God ! sacrificed for my sake, have mercy on me. O adorable Victim of my salvation ! look down on me, and save me. Divine Mediator ! obtain pardon of Thy Father for me, a sinner, and mercifully grant me the sweets of Thy peace. Amen.

THE COMMUNION.

To communicate spiritually, renew by an act of faith, your firm belief in Christ's real presence. Make an act of contrition. Desire most earnestly to receive Him with the Priest. Beg of Him to accept these desires, and to unite Himself to you in the effusion of His graces.

WHAT a comfort to me, O my God ! were I in the number of those whose sanctity allows them to receive Thee daily ! What an advantage, could I, at this moment, possess Thee in my heart, there pay Thee my homages, lay open to Thee my wants, and shares in the favors which Thou grantest to those who receive Thee really ! But since I am unworthy, do Thou, O Lord ! supply my want of dispositions ; pardon me my sins ; I sovereignly detest them, because they are displeasing to Thee. Accept my ardent wish to be united to Thee ; cast Thine eye upon me,

and purify my soul, that I may soon be fit to receive Thee worthily. But until the arrival of this happy day, I earnestly entreat Thee, O dearest Lord! that Thou wouldst make me a sharer in all the advantages which the communion of the Priest shall produce in these Thy people. Increase my faith by the virtue of this Sacrament, strengthen my hope, fill my heart with love, that it may beat but for Thee, and live for Thee alone. Amen.

THE LAST PRAYER.

Strive earnestly to offer your Lord sacrifice for Sacrifice, by becoming the victim of His love. Immolate freely to Him all your sinful inclinations, and whatever is contrary to His holy will.

THOU hast offered Thyself, O Lord! for my salvation; I desire to be sacrificed for Thy glory. I am Thy victim, do with me as Thou wilt. Whatever I have, I consecrate entirely to Thee. Those crosses, which Thou shalt please to send me, I most freely accept. I bless them; I receive them from Thy hand, and unite them with those Thou hast endured for my sake. I am now about to leave Thy temple, resolved, with Thy help, to serve Thee faithfully. I will struggle against my failings, but chiefly against that to which I am most inclined. Thy law shall henceforth direct me, and I shall forfeit all, and suffer every thing, rather than mortally transgress it.

THE BENEDICTION.

Receive this blessing from the Priest, as being given you in the name of the Lord. Thank Him sincerely for the favors here granted you ; lay up with care the fruits of this Sacrifice, and let your conduct be such, that all who see you, may clearly perceive how much you have profited by so holy an action.

MOST holy and adorable Trinity ! by Thee we have begun this Sacrifice, by Thee we desire to conclude it ; therefore, we shall not leave Thee until Thou bless us. Give us, O Lord ! Thy blessing, by the hand of Thy Priest ; may it ever remain with us ; may it influence our actions, and be the sure pledge of that last benediction, which Thy elect will receive, when called by Thee into eternal glory. Amen.

THE LAST GOSPEL.

DIVINE Word ! only Son of the Father ! Light of the world ! who camest from Heaven to show us the way to it, I adore Thy Majesty with the most profound respect. I place my whole confidence in Thee. I hope most firmly, that as Thou art my God, a God made man to save mankind, Thou wilt grant me those graces my sanctification requires, and also the enjoyment of Thee in Thy glory. Amen.

MASS FOR THE DEAD.

On the Day of Decease or Burial.

INTROIT.

GRANT them eternal rest, O Lord ; and let perpetual light shine upon them.

Ps. A hymn becometh Thee, O God, in Sion ; and a vow shall be paid to Thee in Jerusalem. O hear my prayer : all flesh shall come to Thee.

Grant them, &c., to
Ps.

REQUIEM æternam dona eis, Domine ; et lux perpetua luceat eis.

Ps. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem : exaudi orationem meam, ad te omnis caro veniet.

Requiem, &c., usq.
ad Ps.

COLLECT.

O GOD, whose property it is always to have mercy and to spare, we humbly present our prayers to Thee in behalf of the soul of Thy servant N., which Thou hast this day called out of the world : beseeching Thee not to deliver it into the hands of the enemy, nor to forget it for ever ; but command it to be received by the holy Angels, and to be carried into Paradise ;

that, as it believed and hoped in Thee, it may be delivered from the pains of hell, and inherit everlasting life.

EPISTLE.

BRETHREN : We will not have you ignorant concerning those who sleep, that ye sorrow not, as even the others who have no hope. For if we believe, that Jesus died, and rose again ; so also, those who are asleep through Jesus, God will bring with Him. For this we say to you on the word of the Lord, that we who are alive, who remain to the coming of the Lord, shall not precede those who are asleep. For the Lord Himself with command, and with voice of archangel, and with trumpet of God, shall come down from heaven : and the dead, who are in Christ, shall rise first. Then we who are alive, who are left, shall be caught up with them in the clouds to meet Christ in the air, and so we shall be always with the Lord. Therefore comfort one another with these words.—1. *The*s. iv., 12-27.

THE SEQUENCE or PROSE.

THE day of wrath, that
dreadful day,
Shall the whole world in
ashes lay,
As David and the Sybils
say.

DIES iræ, dies illa,
Solvat sæculum in favilla ;
Teste David cum Sybilla.

What horror will invade
the mind,
When the strict Judge, who
would be kind,
Shall have few venial faults
to find !

The last loud trumpet's
wond'rous sound,
Must thro' the rending
tombs rebound,
And wake the nations un-
der ground.

Nature and Death shall
with surprise,
Behold the pale offender
rise,
And view the Judge with
conscious eyes.

Then shall with universal
dread,
The sacred mystic book be
read,
To try the living and the
dead.

The Judge ascends His
awful throne,
He makes each secret sin
be known,
And all with shame confess
their own.

O then ! what int'rest shall
I make,
To save my last important
stake,

Quantus tremor est futurus,
Quando Judex est ventu-
rus,
Cuncta stricte discussurus !

Tuba mirum spargens so-
num,
Per sepulchra regionum,
Coget omnes ante thronum.

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Judex ergo cum sedebit,
Quidquid latet, apparebit,
Nil inultum remanebit.

Quid sum, miser, tunc dic-
turus ?
Quem patronum rogaturus,

When the most just have
cause to quake ?

Thou mighty, formidable
King !
Thou mercy's inexhausted
spring !
Some comfortable pity
bring.

Forget not what my ran-
som cost,
Nor let my dear-bought
soul be lost.
In storms of guilty terror
tost.

Thou, who for me didst
feel such pain,
Whose precious Blood the
cross did stain :
Let not those agonies be
vain.

Thou, whom avenging
pow'rs obey,
Cancel my debt, too great
to pay,
Before the sad accounting
day.

Surrounded with amazing
fears ;
Whose load my soul with
anguish bears ;
I sigh, I weep : accept my
tears.

Thou, who wast mov'd
with Mary's grief.

Cum vix justus sit securus ?

Rex tremendæ majestatis,
Qui salvandos salvas gra-
tis,
Salva me, fons pietatis.

Recordare, Jesu pie,
Quod sum causa tuæ viæ,
Ne me perdas illa die.

Quærens me, sedisti lassus :
Redemisti, crucem passus :
Tantus labor non sit cassus.

Juste Judex ultionis,
Donum fac remissionis,
Ante diem rationis.

Ingemisco tanquam reus :
Culpa rubet vultus meus :
Supplici parce, Deus.

Qui Mariam absolvisti ;

And by th'absolving of the
thief,
Hast giv'n me hope, now
give relief.

Reject not my unworthy
prayer,
Preserve me from the dan-
gerous snare,
Which death and gaping
hell prepare.

Give my exalted soul a
place,
Among the chosen right-
hand race,
The sons of God, and heirs
of grace.

From that insatiate abyss,
Where flames devour, and
serpents hiss,
Promote me to Thy seat
of bliss.

Prostrate, my contrite heart
I rend,
My God, my Father, and
my friend!
Do not forsake me in my
end.

Well may they curse their
second birth,
Who rise to a surviving
death.

Thou great Creator of man-
kind,
Let guilty man compassion
find. Amen.

Et latronem exaudisti,
Mihi quoque spem dedisti.

Preces meæ non sunt dig-
næ;
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Inter oves læcum præsta,
Et ab hædis me sequestra,
Statuens in parte dextra.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Lacrymosa dies illa,
Quæ resurget ex favilla,
Judicandus homo reus.

Huic ergo parce, Deus;
Pie Jesu, Domine,
Dona eis requiem. Amen

GOSPEL.

AT THAT TIME : Martha said to Jesus : Lord, if Thou hadst been here, my brother had not died. But now also I know that whatever Thou wilt ask of God, God will give Thee. Jesus saith to her : Thy brother will rise again. Martha saith to Him : I know that he will rise again in the resurrection at the last day. Jesus said to her : I am the resurrection and the life : he that believeth in Me, although he be dead, shall live : and every one who liveth, and believeth in Me, shall never die. Believest thou this ? She saith to Him : Yea, Lord, I believe that Thou art the Christ, the Son of the living God, who art come into this world. *John xi. 21-28.*

POST-COMMUNION.

GRANT, we beseech Thee, O Almighty God, that the soul of Thy servant, which this day hath departed this life being purified and freed from sin by this Sacrifice, may obtain both forgiveness and eternal rest. Thro'.



GOSPELS FOR SUNDAYS AND HOLYDAYS

THROUGHOUT THE YEAR. (1)

Preceded by an instruction on festivals.

THE Gospel contains, besides the Divine doctrine of our Blessed Redeemer, a concise history of His birth, actions, death, and resurrection. The inspired pages of this precious Book, should be familiar to all the followers of Christ. His maxims should be impressed on their minds, to guide them in all the relations and vicissitudes of life : His promises should animate and encourage them amidst the trials and afflictions with which they may be visited ; the miracles He wrought, should be present to their memory, that their faith in the mysteries which He revealed, may never waver. The primitive Christians always carried it with them, frequently meditated on its all-important truths, and often requested that it should rest on their bosom, when they would repose in the tomb. St. Jerome, one of the greatest doctors of the Church, says that children should commence to learn it, when they attain their seventh year. Read therefore these Gospels frequently, learn them diligently, and practise their maxims faithfully.

FIRST SUNDAY OF ADVENT.

ADVENT is a season of penance set apart by the Church to prepare us for the festival of Christmas. It is her desire that, on that day, our dear Savior should be born anew in our souls, by an increase of grace, and by the formation of our life upon His example. In order to do this, the Christian should watch, pray, and do penance. He should suffer no day to pass without grieving for his sins, and imploring the grace of Jesus who alone can deliver him from them.

(1) These are taken from the Most Rev. Archbishop Kenrick's latest translation of the New Testament.

AT THAT TIME: Jesus said to His disciples : There will be signs in the sun, and moon, and stars ; and, on the earth, distress of nations, by reason of the confusion of the sound of the sea, and of the waves, men withering away for fear, and expectation of the things which are coming upon the world ; for the powers of the heavens will be shaken. And then they will see the Son of man coming on a cloud, with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads : because your redemption is at hand. And He spoke to them a similitude : See the fig-tree, and all the trees : when they now shoot forth their fruit, ye know that summer is nigh. So also, when ye shall see these things come to pass, know that the kingdom of God is at hand. Truly I say to you, this generation will not pass away, till all things be fulfilled. Heaven and earth will pass away, but My words will not pass away. *Luke XXI., 25—33.*

SECOND SUNDAY OF ADVENT.

AT THAT TIME: When John in the prison had heard of the works of Christ, he sent two of his disciples, and said to Him : Art Thou He who should come, or must we look for another ? And Jesus answered and said to them : Go and relate to John what ye hear and see. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them. And happy is he who shall not be scandalized in Me. And as they departed, Jesus began to speak to the crowds concerning John : What went ye out into the desert to see ? a reed shaken by the wind ? But what went ye out to see ? a man clothed in soft garments ? Behold, they who are clothed in soft garments, are in the palaces of kings. But what went ye out to see ? a prophet ? yea, I tell you, and more than a prophet. For this is he of whom it is written : " Behold I send My messenger before Thy face, who shall prepare Thy way before Thee." *Matt. XI., 2.—10.*

THIRD SUNDAY OF ADVENT.

AT THAT TIME : The Jews sent from Jerusalem Priests and Levites to John, to ask him : Who art thou ? And he confessed and denied not ; but confessed : I am not the CHRIST. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou the prophet ? And he answered : No. They said therefore to him : Who art thou, that we may give an answer to those who sent us ? what sayest thou of thyself ? He said : I am the voice of one crying in the wilderness : Make straight the way of the Lord ; as said the prophet Isaiah. And they who were sent, were of the Pharisees. And they asked him, and said to him : Why then dost thou baptize, if thou art not Christ, nor Elias, nor the prophet ? John answered them, saying : I baptize in water ; but in the midst of you standeth one whom ye know not. It is He who, though coming after me, is preferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethany, beyond the Jordan, where John was baptizing. *John I., 19—28.*

FOURTH SUNDAY OF ADVENT.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being procurator of Judea, and Herod being tetrarch of Galilee, and Philip, his brother, being tetrarch of Iturea and the country of Trachonitis, and Lysanias being tetrarch of Abilina, under the High-Priests Annas and Caiphas ; the word of the Lord came to John, the son of Zachariah, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins ; as it is written in the book of the sayings of Isaiah the prophet : A voice of one crying in the desert : Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled : and every mountain and hill shall be made low : and what is crooked shall be made straight, and the rough ways smooth. And all flesh shall see the salvation of God,—*Luke III., 1—8.*

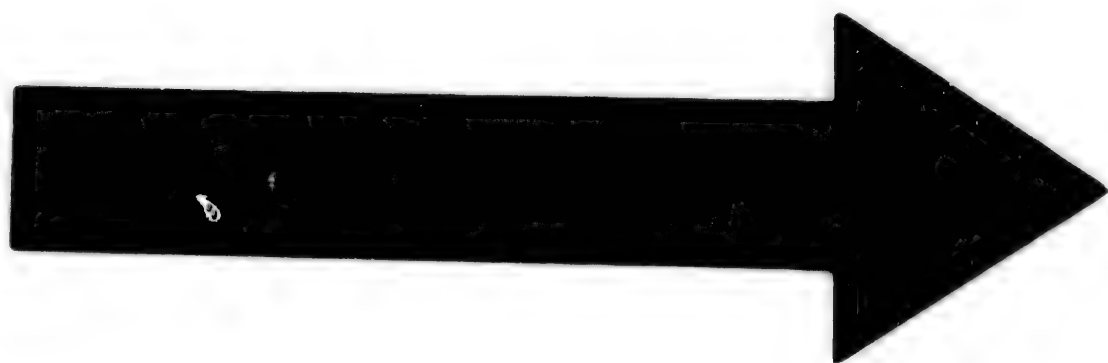
THE NATIVITY OF OUR LORD JESUS CHRIST, OR CHRISTMAS DAY.

THIS solemn Festival is yearly celebrated by the Catholic Church, even from the Apostles' time, in memory of our Savior's birth at Bethlehem; and is called Christmas, from the Mass celebrated on that day in honor of His holy birth. We should all partake on this day of the holy joy which the Angels announced to the shepherds on that occasion, and which consists in giving glory to God for so incomparable a favor and enjoying the peace brought to men of good will, to those who learn from their Infant Savior how to sanctify their soul, and secure to themselves the blessings of redemption.

AT THAT TIME : The shepherds said to one another : Let us go over to Bethlehem, and see this thing which is come to pass, which the Lord hath showed us. And they came in haste : and found Mary and Joseph, and the babe lying in the manger. And when they had seen it, they understood the thing which had been spoken to them concerning this Child. And all who heard wondered : and, at the things which were told them by the shepherds. But Mary kept all these words, pondering in her heart. And the shepherds returned, glorifying and praising God, for all that they had heard and seen, as it was told to them. *Luke II., 15—20.*

SUNDAY WITHIN THE OCTAVE OF CHRIST- MAS DAY.

AT THAT TIME : Joseph, and Mary, the Mother of Jesus, were wondering at the things spoken concerning Him. And Simeon blessed them, and said to Mary His Mother : Behold He is set for the fall and rising of many in Israel, and for a sign which will be opposed. And a sword shall pierce thy own soul, that the thoughts of many hearts may be revealed. And there was one



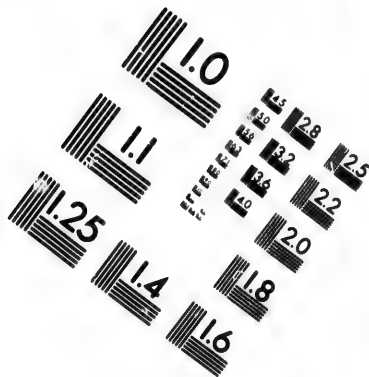
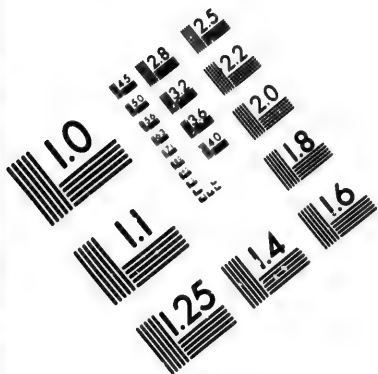
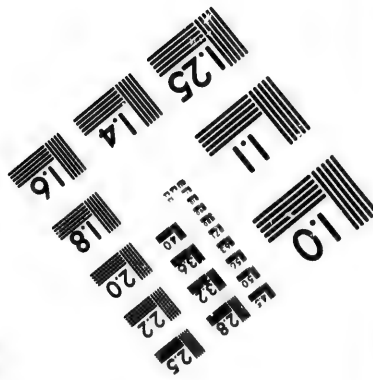
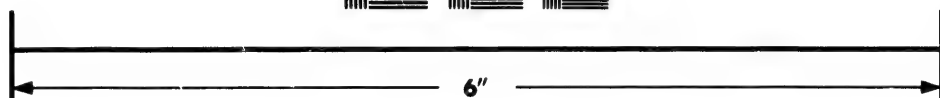
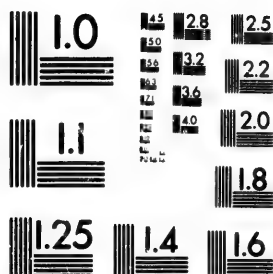


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Anna, a prophetess, the daughter of Phannel, of the tribe of Aser ; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until eighty-four years ; and departed not from the temple, but by fastings and prayers, worshippèd night and day. Now she, at the same hour, coming in, gave praise to the Lord ; and spoke of Him to all who were looking for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the Child grew, and became strong, full of wisdom : and the grace of God was in Him. *Luke II., 33—40.*

THE CIRCUMCISION.

ON THIS day, which is the first of the year or **NEW YEAR'S DAY**, the Church celebrates the octave of the Nativity of our Lord, His circumcision, and the blessed name of Jesus, which was given Him on that occasion. The devout Christian, therefore, will find much to occupy him, in again adoring Jesus Christ in the humiliation of His birth, in contemplating that infinite love for man which He already manifests by the effusion of His Blood, and in renewing his confidence in the mercy and goodness of Him who takes the name of Savior, because He is to save us from sin and hell. He should also look back with regret upon the past years of his life, and form a generous resolution to employ more profitably the year which has just commenced, imploring for this purpose the light and grace of the Holy Ghost.

AT THAT TIME : After eight days were past that the Child should be circumcised, His name was called **JESUS**, so called by the Angel, before He was conceived in the womb. *Luke II., 21.*

THE EPISTLE.

THE Church commemorates on this feast three different mysteries, in which Jesus Christ made Himself known to man and manifested His glory : the adoration paid Him by the **Wise Men of the East**, the baptism He received from **Saint John**, and the first miracle wrought by Him in **Cana of Galilee**,

by changing water into wine. She dwells, however, more particularly on the first of these mysteries, and exhorts us to imitate the example of the Magi, the first fruits of the Gentiles converted to the Faith, by offering to Him the gold of pure and ardent charity, the incense of fervent prayer, and the myrrh of penance and self-denial, without which, we are Christians in name only.

WHEN therefore Jesus was born in Bethlehem of Juda, in the days of King Herod, behold, Magians came from eastern parts to Jerusalem, saying ; Where is He that is born King of the Jews : for we have seen His star in the east, and we are come to worship Him. And King Herod hearing this, was troubled, and all Jerusalem with him ? And assembling together all the chief priests, and the scribes of the people, he inquired of them, where the Christ should be born. And they said to Him : In Bethlehem of Juda ; for so it is written by the prophet : And thou, Bethlehem, land of Juda, art not the least among the princes of Juda : for out of thee shall come forth a leader who shall rule My people Israel. Then Herod, privately calling the Magians ascertained from them the time when the star appeared to them. And sent them to Bethlehem, and said : Go, and diligently inquire after the Child, and when ye have found Him, bring back word to me, that I also may go and worship Him. When they had heard the King, they departed ; and behold the star, which they had seen in the East, went before them till it came and stood over the place where the Child was. And seeing the star, they rejoiced with very great joy. And, having entered into the house, they found the Child with Mary His Mother, and fell down, and worshipped Him, and opening their treasures, they offered Him gifts : gold, frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they went back another way into their own country.
Matth. II., 1—12.

FIRST SUNDAY AFTER EPIPHANY.

WHEN Jesus was twelve years old, His parents went up to Jerusalem, according to the custom of the feast ; and when they had completed the days, as they returned, the Child Jesus remained behind in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kindred and acquaintance. And not finding Him, they returned to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the Temple, sitting in the midst of the doctors, hearing them and asking them questions. And all who heard Him were astonished at His wisdom, and His answers. And when they saw Him they were amazed. And His mother said to Him : Child, why hast Thou done so to us ? behold, Thy father and I were seeking Thee sorrowing. And He said to them : Why did ye seek me ? did ye not know that I must be about My Father's business ? And they understood not the word which He spoke to them. And He went down with them, and came to Nazareth : and He was subject to them. And His mother kept all these things in her heart. And JESUS advanced in wisdom and age, and favor with God and men. *Luke II., 42—52.*

SECOND SUNDAY AFTER EPIPHANY.

AT THAT TIME : There was a wedding in Cana of Galilee : and the mother of Jesus was there. And JESUS also was invited, and His disciples, to the wedding. And the wine failing, the mother of Jesus saith to Him : They have no wine. And Jesus, saith to her : Woman, what have I to do with thee ? My hour is not yet come. His mother saith to the waiters : Whatever He shall say to you, do ye. Now six stone pitchers were set there, after the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them : Fill the pitchers with water. And they

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filled them up to the brim. And Jesus saith to them : Draw out now, and carry to the master of the feast. And they carried it. And when the master of the feast had tasted the water made wine, and knew not whence it was, but the waiters, who drew the water, knew, the master of the feast called the bridegroom, and saith to him : Every man at first setteth forth good wine, and when men have well drunk, then that which is inferior : but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him. *John II., 1—11.*

THIRD SUNDAY AFTER EPIPHANY.

AT THAT TIME : When Jesus was come down from the mountain, great crowds followed Him. And behold a leper came, and worshipped Him, saying : Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying : I will : be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him : See thou tell no man : but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony to them. And on His entering into Capharnaum, a centurion came to Him, beseeching Him, and saying : Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion, making answer, said : Lord, I am not worthy that Thou shouldst enter under my roof ; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having seldiers under me ; and I say to one : Go, and he goeth ; and to another : Come, and he cometh ; and to my servant : Do this : and he doeth it. And Jesus, hearing this, marvelled ; and said to those who followed Him : Truly, I say to you, I have not found so great faith in Israel. And I say to you, that many shall come from the east, and the west, and shall recline at table.

with Abraham, and Isaac, and Jacob, in the kingdom of Heaven. But the children of the kingdom shall be cast out into the outer darkness : there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go, and as thou hast believed, be it done to thee. And the servant was healed at the same hour. *Matt. viii., 1—13.*

FOURTH SUNDAY AFTER EPIPHANY.

AT THAT TIME : When Jesus entered into a boat, His disciples followed Him : and behold a great storm arose at sea, so that the boat was covered with the waves, but He was asleep. And His disciples came to Him, and awaked Him, saying : Lord, save us, we perish. And Jesus saith to them : Why are ye fearful. O ye of little faith ! Then rising up, He commanded the winds, and the sea, and a great calm ensued. But the men wondered, saying : What an one is this, for the winds and the sea obey Him ! *Matt. viii. 23—27.*

FIFTH SUNDAY AFTER EPIPHANY.

AT THAT TIME : Jesus proposed this parable to the crowds. The kingdom of Heaven is likened to a man who sowed good seed in his field. But while the men were asleep, his enemy came, and sowed cockle among the wheat, and went away. And when the blade sprang up, and brought forth fruit, then appeared also the cockle. And the servants of the householder came and said to Him : Sir, didst thou not sow good seed in thy field ? Whence then hath it cockle ? And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up ? And he said : No, lest in gathering up the cockle, ye root up the wheat also with it. Let both grow until the harvest, and in the time of the harvest, I will say to the reapers : Gather up first the cockle, and bind it in bundles to burn ; but the wheat gather into my barn. *Matt. xiii., 24.—30.*

SIXTH SUNDAY AFTER EPIPHANY.

AT THAT TIME : Jesus proposed to the crowds this parable : The kingdom of Heaven is like to a grain of mustard, which a man took and sowed in his field. Which indeed is least of all seeds : but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. Another parable He spoke to them : The kingdom of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke to the crowds in parables : and without parables He did not speak to them : that what was spoken by the prophet might be fulfilled, when he saith : I will open My mouth in parables. I will utter things hidden from the foundation of the world ! *Matt. XIII., 31—35.*

SEPTUAGESIMA SUNDAY.

AT THAT TIME : Jesus said to His disciples this parable : The kingdom of Heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a shilling a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place. And he said to them : Go ye also into my vineyard, and I will give you what is just. And they went. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh he went out, and found others standing, and saith to them : Why stand ye here all the day idle ? They say to him : Because no one hath hired us. He saith to them : Go ye also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward : Call the laborers, and pay them their hire, beginning from the last even to the first. When therefore they who had come about the eleventh hour, came forward, they received each one a shilling. But when the first also came, thought that they should

receive more : and they also received each one a shilling. And when they received it, they murmured against the householder, saying : These last have worked one hour, and thou hast made them equal to us, who have borne the burden of the day, and the burning heat. But he answered and said to one of them : Friend, I do thee no wrong : didst thou not agree with me for a shilling ? Take what is thine, and go. It is my will also to give to this last even as to thee. Is it not lawful for me to do what I will ? Is thine eye evil, because I am good ? So shall the last be first, and the first last : for many are called, but few are chosen. *Matt. xx., 1—16.*

SEXAGESIMA SUNDAY.

AT THAT TIME: When a great crowd was gathered together, and they hastened to Jesus out of the cities. He spoke by a similitude : The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the birds of the air ate it up. And some fell on the rock, and as soon as it had sprung up, it withered away, because it had no moisture. And some fell among thorns, and the thorns growing up with it, choked it. And some fell on good ground, and sprang up, and yielded fruit a hundred-fold. Saying these things, He cried out : He who hath ears to hear, let him hear. And His disciples asked Him what this parable might be ? And He said to them : To you it is given to know the mystery of the kingdom of God ; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this : The seed is the word of God. And those by the way-side are they who hear ; then the devil cometh, and taketh the word of their heart, lest believing they should be saved. Now those upon the rock, are they who, when they hear, receive the word with joy ; and these have no root : for they believe for a while, and in time of temptation they fall away. And that which fell among the thorns are they who, when

they have heard, go forth and are choked with cares, and riches, and pleasures of life, and bring no fruit to maturity. But that on the good ground, are they who in a good and excellent heart, hearing the word, retain it, and bring forth fruit in patience. *Luke VIII., 4—15.*

QUINQUAGESIMA SUNDAY.

AT THAT TIME : Jesus took to Him the twelve, and said to them : Behold, we are going up to Jerusalem, and all things will be accomplished which were written by the prophets concerning the Son of man. For He will be delivered up to the Gentiles, and mocked, and scourged, and spit upon. And after they have scourged Him, they will put Him to death, and the third day He will rise again. And they understood none of these things, and this word was hidden from them, and they understood not the things which were said. Now it came to pass, as He drew near to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what it meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying : Jesus, Son of David, have mercy on me. And they who went before, rebuked him, charging him to be silent. But he cried out much more : Son of David, have mercy on me. And Jesus stopped and commanded him to be brought to Him. And when he was come near, He asked him, saying : What wilt thou that I do for thee ? and he said : Lord, that I may receive my sight. And Jesus said to him : Receive thy sight : thy faith hath made thee whole. And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God. *Luke XVIII., 31—43.*

ASH-WEDNESDAY.

THE ceremony of applying ashes, in the form of a cross, to the heads of the faithful on this day, is a relic of the ancient discipline of the Church, which, at the beginning of Lent, sub-

jected public and scandalous sinners to public and canonical penance. The Priest having first heard their confession, clothed them with the cloth, laid ashes on their heads, sprinkled them with holy water, and recited aloud over them the *seven Penitential Psalms*, being assisted therein by all the clergy lying prostrate on the ground. After the procession in which they walked barefoot in the penitential dress above described, they were turned out of the Church, not to be again admitted to assist at the sacred Mysteries, till Maunday-Thursday. The Church doors were then shut, and the Mass of the faithful began.

Though public penances are not so frequent as they formerly were, the Council of Trent expressly orders them for public crimes, *Sess. xxiv c. 8, de Reform.* And the directions given in the *Roman Ritual, de Sacram. Penit.*, are: "Let not the Priest absolve those who have given public scandal, till they have made public satisfaction, and removed the scandal."

We are, therefore, to perform this holy ceremony with an humble and contrite heart, with a firm resolution of entering upon penitential practices, in order to punish our sins, and to satisfy for them in a manner that may bear some proportion with the enormity of our offences.

AT THAT TIME : Jesus said to His disciples: When ye fast, be not of a sad countenance, as the hypocrites. For they disfigure their faces, that to men they may appear to fast. Truly I say to you, they have got their reward. But thou, when thou fastest, anoint thy head, and wash thy face: that thou appear not to fast, but to thy Father, who is in secret: and thy Father who seeth in secret, will repay thee. Lay not up for yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also. *Matt. vi., 16-21.*

LENT.

THE object of the Church in establishing the fast of Lent, which, according to the most ancient tradition, is of Apostolic institution, was to instruct her children in the obligation

of doing penance during their whole life, and prepare them to celebrate the resurrection of Jesus Christ, by making them partake, in some degree, in His sufferings, through which it was necessary for Him to pass, before entering into His glory.

FIRST SUNDAY OF LENT.

AT THAT TIME: Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was Hungry. And the tempter came and said to Him: If Thou art the Son of God, command that these stones be made bread. But He answered and said: It is written: Not by bread alone doth man live, but by every word that proceedeth from the mouth of God. Then the devil took Him up into the Holy City, and set Him upon the pinnacle of the Temple, and said to Him: If Thou art the Son of God, cast Thyself down; for it is written: He hath given His angels charge over Thee, and in their hands they shall bear Thee up, lest Thou dash Thy foot against a stone. Jesus said to him: it is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and their glory: and said to Him: All these will I give Thee, if Thou wilt fall down and worship me. Then Jesus saith to him: Begone, Satan, for it is written: The Lord thy God shalt thou worship, and Him only shalt thou serve. Then the devil left Him; and behold, angels came and ministered to Him. *Matt. iv., 1—11.*

SECOND SUNDAY OF LENT.

AT THAT TIME: Jesus taketh with Him Peter, and James, and John his brother, and bringeth them up on a high mountain apart: and was transfigured before them. And His face shone as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter answered and said to Jesus: Lord, it is

good for us to be here : if Thou wilt, let us make here three tents, one for Thee, and one for Moses, and one for Elias. And while he was yet speaking, behold a bright cloud overshadowed them : And lo ! a voice from the cloud, saying : This is My beloved Son, in whom I am well pleased : hear ye Him. And when the disciples heard it, they fell on their face, and were very much afraid. And Jesus came and touched them, and said to them : Arise, and fear not. And when they lifted up their eyes, they saw no one, but Jesus alone. And as they came down from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of man be risen from the dead. *Matt. XVII. 1—9.*

THIRD SUNDAY OF LENT.

A T THAT TIME : Jesus was casting out a devil, and it was dumb ; and when He had cast out the devil, the dumb man spoke : and the crowds wondered : But some of them said : He casteth out devils through Beelzebub, prince of devils. But others, tempting, sought of Him a sign from Heaven. But seeing their thoughts, He said to them : Every kingdom divided against itself is brought to desolation, and house against house falleth. And if Satan also is divided against himself, how shall his kingdom stand ? since ye say, that by Beelzebub I cast out the devils. Now if I cast out the devils by Beelzebub, by whom do your children cast them out ? therefore therefore they shall be your judges. But if, by the finger of God, I cast out the devils, doubtless the kingdom of God is come upon you. When the strong one armed guardeth his court, his goods are secured. But if one stronger than he come upon him, and overcome him, he taketh away all his armor wherein he trusted, and distributeth his spoils. He who is not with Me, is against Me : and he who gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest : and not finding, he saith : I will return into

my house, whence I came out. And when he cometh he findeth it swept and adorned. Then he goeth and taketh with him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man becometh worse than the first. And it came to pass, as He spoke these things, that a certain woman from the crowd, lifting up her voice, said to Him: Happy is the womb which bare thee, and the breasts which Thou hast sucked. But he said: Yea, rather happy are they who hear the word of God, and keep it. *Luke, xi. 14—28.*

FOURTH SUNDAY OF LENT.

A T THAT TIME: Jesus went over the lake of Galilee, which is that of Tiberias: and a great crowd followed Him, because they saw the miracles which He performed on those who were infirm. Jesus therefore went up the mountain, and there sat with His disciples. Now the passover, the festival day of the Jews, was at hand. When Jesus therefore lifted up His eyes, and saw that a great crowd was coming to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him: for He Himself knew what He would do. Philip answered Him: Loaves to the amount of two hundred shillings are not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here who hath five barley loaves, and two fishes; but what are these among so many? Then Jesus said: Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when He had given thanks, He distributed to those who were seated: in like manner also of the fishes, as much as they would. And when they were filled, He said to His disciples: Gather up the broken meat, which remaineth, lest it be lost. They gathered up, therefore, and filled twelve baskets with

the broken meat, of the five barley loaves, which remained over and above to those who had eaten. Now those men, when they had seen what a sign Jesus had performed, said : This is, of a truth, the Prophet who is to come into the world. Jesus, therefore, knowing that they would come to take Him by force, and make Him king, fled again into the mountain by Himself. *JOHN VI, 1-15.*

PASSION SUNDAY.—FIFTH SUNDAY OF LENT.

THE two last weeks of Lent are, in a special manner, consecrated to honor the Passion of Jesus Christ. Although this upon which we are now entering, seems only a preparation for the following, yet the Church represents therein other objects to our thoughts : the Passion of Christ being often referred to, is the reason why this day is called PASSION-SUNDAY.

The Psalm *Judica* as well as the *Gloria Patri*, at the Introit, is omitted ; and those who have written on the Liturgy, assert this to be in accordance with the ancient practice. They in general further observe, that the particular ceremonies of these two last weeks, but more especially of the three last days of Lent, are venerable remains of ancient usages.

AT THAT TIME : Jesus said to the Jews : Which of you shall convict Me of sin ! If I say the truth of you, why do ye not believe Me ! He that is of God, heareth the words of God. Therefore ye hear them not, because ye are not of God. The Jews therefore answered, and said to Him : Do not we say well that Thou art a Samaritan, and hast a devil ! Jesus answered : I have not a devil : but I honor My Father, and ye have dishonored Me. But I seek not My own glory : there is one who seeketh and judgeth. Truly, truly, I say to you : If any man keep My word, he shall not see death ever. The Jews therefore said : Now we know that Thou hast a devil. Abraham is dead, and the prophets ; and Thou sayest : If any man keep my word, he shall not taste death ever. Art Thou greater than our father Abraham, who is dead ! and the prophets are dead.

Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of whom ye say that He is your God. And ye know Him not; but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I know Him, and keep His word. Abraham your Father rejoiced that he might see My day: he saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Truly, truly, I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at Him. But Jesus hid Himself, and went out of the Temple. *John VIII., 46—59.*

PALM-SUNDAY.

THIS Sunday takes its name from the ceremony of blessing palms or other green boughs to be distributed among the faithful to carry in procession, in remembrance of what the Jewish people did, when Jesus Christ, six days before His Passion, made His triumphant entry into Jerusalem, riding upon an ass's colt, as had been foretold by the Prophet, and was received with the joyful acclamations of the multitude, and of His disciples.

Let us therefore assist at the ceremony of this day with recollection and piety: and whilst we bear the Palms in our hands, let us adore Him, who conquered hell by His death, and endeavor to partake of His triumph, by overcoming sin, and every inclination contrary to the spirit of God.

THE PASSION OF OUR LORD ACCORDING TO ST. MATTHEW—xxvi., 1-66.

AT THAT TIME: Jesus said to His disciples: Ye know that after two days will be the passover, and the Son of man will be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the High-Priest, who was called Caiphas: and they consulted together, that they might take Jesus by craft, and put Him to death. But they said: Not on the festival, lest there

be a tumult among the people. And when Jesus was in Bethany, in the house of Simon the leper, a woman came to Him having an alabaster box of precious ointment, and poured it on His head, as He reclined at table. And when the disciples saw it, they were displeased, saying : To what purpose is this waste ? for this might have been sold for much, and given to the poor. And Jesus knowing it, said to them : Why trouble ye this woman ? for she hath wrought a good work on me. For the poor ye have always with you : but Me ye have not always. For, in pouring this ointment on My body, she hath done it for My burial. Truly I say to you, wherever this gospel shall be preached in the whole world, this also which she hath done, shall be told in memory of her. Then one of the twelve who was called Judas Iscariot, went to the chief priests, and said to them : What will ye give me, and I will deliver Him to you ? And they assigned him thirty pieces of silver. And thenceforth he sought opportunity to betray Him.

And on the first day of unleavened bread, the disciples came to Jesus, saying : Where wilt Thou that we prepare for Thee to eat the passover ? But Jesus said : Go ye into the city to a certain man, and say to him : The Master saith : My time is at hand ; with thee I keep the passover with My disciples. And the disciples did as Jesus ordered them, and prepared the passover. And when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said : Truly, I say to you, that one of you will betray Me. And they being very much troubled, began every one to say : Is it I, Lord ? But He answered and said : He that dippeth his hand with Me in the dish, he will betray Me. The Son of man indeed goeth, as it is written of Him : but woe to that man by whom the Son of man is betrayed : it were better for that man if he had not been born. And Judas who betrayed Him, answered and said : Rabbi, is it I ? He said to him : Thou hast said it. And whilst they were at

supper, Jesus took bread, and blessed, and brake, and gave to His disciples, and said : Take and eat : THIS IS MY BODY. And He took the cup and gave thanks, and gave to them, saying : Drink ye all of this. For THIS IS MY BLOOD of the New Testament which shall be shed for many, unto remission of sins. And I say to you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of My Father. And when they had sung a hymn, they went out unto Mount Olivet. Then Jesus saith to them : All of you will be scandalized in regard to Me this night. For it is written : I will strike the shepherd, and the sheep of the flock shall be scattered. But after I am risen, I will go before you into Galilee. And Peter answered and said to Him : Although all shall be scandalized in regard to Thee, I will never be scandalized. Jesus said to him : Truly I say to thee, that this night before a cock crow, thou wilt deny Me thrice ; Peter saith to Him : Yea, though I should die with Thee, I will not deny Thee. And in like manner spoke all the disciples. Then Jesus came with them into a country place called Gethsemani : and said to His disciples : Sit ye here while I go yonder, and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be very sad. Then He saith to them : My soul is sorrowful even unto death : stay ye here, and watch with Me. And He went a little farther, and fell upon His face, and prayed, saying : My Father, if it be possible, let this cup pass away from Me. Nevertheless, not as I will, but as Thou. And He cometh to His disciples, and findeth them asleep, and saith to Peter : So, could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again a second time, He went away and prayed, saying : My Father, if this cup cannot pass away, except I drink it, Thy will be done. And He cometh again, and findeth them sleeping : for their eyes were heavy. And leaving them, He went away again : and

prayed the third time, saying the same words ! Then He cometh to His disciples, and saith to them : Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go : behold, he that will betray Me is at hand. While He was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and clubs, sent from the chief priests and the ancients of the people. And His betrayer gave them a sign, saying : Whom I shall kiss, that is He : hold Him fast. And forthwith he came to Jesus, and said : Hail, Rabbi : and kissed Him. And Jesus said to him : Friend, for what art thou come ? Then they came up, and laid hands on Jesus, and held Him. And behold one of those with Jesus, stretched forth his hand, and drew his sword, and struck the servant of the High-Priest, and cut off his ear. Then Jesus saith to Him : Put up again thy sword into its place : for all they that take the sword, shall perish by the sword. Thinkest thou that I cannot ask My Father, and He will give Me presently more than twelve legions of angels ? How, then, shall the Scripture be fulfilled, that thus it must be done ?

In that hour Jesus said to the crowds : Ye are come out, as if to a robber, with swords and clubs to take Me. I sat among you daily teaching in the Temple, and ye did not lay hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all left Him, and fled. But they that held Jesus, led Him to Caiphas, the High-Priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the High-Priest. And going in, he sat with the servants, that he might see the end. And the chief priests, and the whole council sought false testimony against Jesus, that they might put Him to death : and they found none, although many false witnesses had come forward. And last of all came two false witnesses : and said : This man said : I am able to destroy the Temple of God, and to

build it in three days. And the High-Priest arose and said to Him : Answerest Thou nothing to the things which these testify against Thee ? But Jesus was silent. And the High-Priest said to Him : I adjure Thee by the living God, that Thou tell us whether Thou art the Christ, the Son of God. Jesus saith to him ; Thou hast said it. But I say to you, hereafter ye shall see the Son of man sitting at the right hand of the power of God, and coming in the clouds of heaven. Then the High-Priest rent his garments, saying : He hath blasphemed : what further need have we of witnesses ? Behold, now ye have heard the blasphemy ; what think ye ? They answered and said : He is worthy of death. Then they spat in His face, and buffeted Him ; and some struck His face with the palms of their hands, saying : Prophecy to us, O Christ, who is he that struck Thee ? But Peter sat without in the court ; and there came to him a servant maid, saying : Thou also wast with Jesus the Galilean. But he denied it before all, saying : I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to those who were there : This man also was with Jesus of Nazareth. And again he denied it with an oath : I do not know the man. And after a while, they who stood by, came and said to Peter : Surely thou also art one of them, for even thy speech doth discover thee. Then he began to invoke curses on himself, and to swear that he knew not the man. And immediately a cock crowed. And Peter remembered the words of Jesus, which He had said : Before a cock crow, thou wilt deny Me thrice. And he went out and wept bitterly.

And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And having bound Him, they led Him away ; and delivered Him to Pontius Pilate, the Governor. Then Judas, who betrayed Him, seeing that He was condemned, repented, and brought back the thirty pieces of silver to the chief priests and the ancients, saying : I have sinned by be-

traying just blood. But they said : What is that to us ? Look thou to it. And casting down in the Temple the pieces of silver, he departed ; and went and hanged himself. But the chief priests took the pieces of silver, and said : It is not lawful to put them into the treasury, because it is the price of blood. And, after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called hakeldama, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremiah the Prophet, who saith : And they took the thirty pieces of silver, the price of Him who was priced, whom they of the children of Israel did price. And they gave them for the potter's field, as the Lord appointed me. And Jesus stood before the Governor, and the Governor asked Him, saying : Art Thou the King of the Jews ? Jesus saith to him : Thou sayest it. And when He was accused by the chief priests and ancients. He made no answer. Then Pilate saith to Him : Dost Thou not hear how many things they testify against Thee ? And He answered not a word, so that the Governor wondered exceedingly.

Now on the solemn day, the Governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, called Barabbas. When therefore they were gathered together, Pilate said : Whom will ye that I release to you, Barabbas, or Jesus, who is called Christ ? For he knew that they had delivered Him up through envy. And as he was sitting on the tribunal, his wife sent to him, saying : Have nothing to do with that just man : for I have suffered much this day in a dream on account of Him. But the chief priests and the ancients persuaded the crowds, that they should ask Barabbas, and destroy Jesus. And the Governor answered and said to them : Which of the two will ye that I release to you ? But they said : Barabbas. Pilate saith to them : What then shall I do with Jesus who is called Christ ? They all say : Let Him be crucified. The Governor said to them :

Why, what evil hath He done ? But they cried out the more, saying : Let Him be crucified. And Pilate seeing that he did no good, but that rather a tumult was made, took water and washed his hands before the crowd, saying : I am innocent of the blood of this just man : look ye to it. And all the people answered and said : His blood be on us, and on our children. Then he released to them Barabbas, and having scourged Jesus, delivered Him to them to be crucified. Then the soldiers of the Governor took Jesus into the hall, gathered together unto Him the whole band. And they stripped Him, and put a scarlet cloak about Him. And having platted a crown of thorns, they put it on His head, and a reed in His right hand. And they bowed the knee before Him, and mocked Him, saying : Hail, King of the Jews. And they spat upon Him, and took the reed, and struck His head. And after they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And as they went out they found a man of Cyrene, named Simon : him they forced to take up His cross. And they came to a place called Golgotha, that is, Place of a skull. And they gave Him to drink wine mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His garments, casting lots, that what was spoken by the prophets might be fulfilled, who saith : They divided My garments among them : and on My vesture they cast lots. And they sat and watched Him. And they put over His head His charge, written : **THIS IS JESUS THE KING OF THE JEWS.** Then were crucified with Him two robbers : one on the right hand, and one on the left. And they that passed by, blasphemed Him, wagging their heads. And saying : Vah, Thou who destroyest the temple of God, and in three days dost rebuild it, save Thyself : if Thou art the Son of God, come down from the cross. In like manner also the chief priests with the scribes and ancients, mocking, said : He saved others ; himself he cannot save : if he is King of Israel, let him now come down from the cross, and we

will believe him. He trusted in God : let Him now deliver him, if He love him : for he said : I am the Son of God. And the robbers also, who were crucified with Him, reproached Him in like manner. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying : Eli, Eli, lamma sabachtani ? that is, My God, My God, why hast Thou forsaken Me ? And some who stood there and heard, said : This man calleth Elias. And immediately one of them ran, and took a sponge, and soaked it in vinegar, and put it on a reed, and gave Him to drink. And the others said : Hold, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up His Spirit. (*Here all kneel and pause.*)

And behold the veil of the Temple was rent in twain, from the top even to the bottom, and the earth quaked, and the rocks were rent. And the monuments were opened, and many bodies of the saints, who had slept, arose. And they came out of the monuments, after His resurrection, and went into the Holy City, and appeared to many. Now when the centurion, and they who were with Him watching Jesus, saw the earthquake, and the things which took place, they were greatly terrified, saying : Indeed this was the Son of God. And many women were there afar off, who had followed Jesus from Galilee, ministering to Him : among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a rich man of Arimathea, named Joseph, who himself also was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered up. And Joseph taking the body, wrapped it in a clean linen cloth, and laid it in his own new monument, which he had hewn out in the rock. And rolled a great stone to the door of the monument, and went away. And Mary Magdalen was there, and the other Mary, sitting over against the tomb.

Here the Priest goes to the middle of the altar, and says ;
Cleanse my heart, &c. Having said which, he resumes the
Gospel, as follows :—

And the next day, which followed the day of Preparation, the chief priests and the Pharisees came together to Pilate, saying : Sir, we remember that that deceiver said while He was yet alive : After three days I will rise. Command, therefore, the tomb to be made secure until the third day : lest His disciples come, and steal Him away, and say to the people : He is risen from the dead ; and the last error will be worse than the first. Pilate said to them : Ye have a guard : go, make it secure, as ye know how. And they went and made the tomb secure, sealing the stone, with the guard.

EASTER SUNDAY.

ALTHOUGH times and seasons in general subsist not but by the order, and for the glory of God, yet the Church, when she speaks of the festival of the *Resurrection*, calls it in every part of the Divine Office (by way of pre-eminence,) *the Day the Lord hath made*. All the days of the mortal life of Jesus, previous to that of His *Resurrection*, were, according to St. Paul, the days of His *Humiliation*, whereas this is properly called the day of His *glory* : since it was by His resurrection that the broad seal of heaven was affixed to His doctrine, —His other miracles confirmed, —His mission proved, —and all His labors crowned. Hence arises the Church's joy on *this*, the *greatest* of her *festivals*.

AT THAT TIME : Mary Magdalen, and Mary the mother of James, and Salome, bought sweet spices that they might come and anoint Jesus. And very early in the morning, the first day of the week, they come to the monument, the sun being now risen. And they said, one to another : Who shall roll us back the stone from the door of the monument ? And looking, they saw the stone rolled back : for it was very great. And entering into the monument they saw a young man sitting on the right side, clothed with a white robe :

and they were affrighted. But he saith to them : Be not affrighted : ye seek Jesus of Nazereth, who was crucified : He is risen ; He is not here : behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee : there ye will see Him, as He told you. *Mark XVI., 1—7.*

QUASIMODO, OR LOW SUNDAY.

THIS Sunday is called, in the Roman Missal, *Dominica, in Albis*, because formerly, those who had been baptized on Holy Saturday, laid aside the *white garments* wherewith they had been clothed, and began this day to be no longer distinguished in dress from the rest of the faithful. It is to the newly baptized, however, and those who have recovered their innocence by the Sacrament of Penance, that the Church addresses herself, exhorting them, like new-born children, earnestly to desire the spiritual milk of the work of God, which alone can maintain in that life of grace which they have just recovered.

AT THAT TIME : When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together through fear of the Jews, Jesus came, and stood in the midst, and said to them : Peace be to you. And when He had said this, He showed them *His* hands, and side. The disciples, therefore, were glad, when they saw the Lord. He said, therefore, to them again : Peace be to you. As the Father hath sent. Me, I also send you. When he had said this, He breathed on them, and said to them : Receive ye the Holy Spirit. Whose sins ye shall forgive, they are forgiven them : and whose sins ye shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples, therefore, said to him : We have seen the Lord. But he said to them : Unless I see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And

after eight days, His disciples were again within ; and Thomas was with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then He saith to Thomas : Put thy finger in hither, and see My hands, and bring hither thy hand, and put it into my side ; and be not incredulous, but believing. Thomas answered, and saith to Him : My Lord, and my God. Jesus saith to him : Because thou hast seen Me, Thomas, thou believest : Blessed are they who have not seen and yet believe. Many other signs also Jesus performed in the sight of His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the CHRIST the Son of God : and that believing, ye may have life in His name. *John xx., 19—31.*

SECOND SUNDAY AFTER EASTER.

AT THAT TIME : Jesus said to the Pharisees : I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth : and the wolf seizeth, and scattereth the sheep : and the hireling fleeth, because he is a hireling, and hath no care for the sheep. I am the good shepherd : and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father : and I lay down My life for my sheep. And other sheep I have, which are not of this fold : them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd. *John x., 11—16.*

THIRD SUNDAY AFTER EASTER.

AT THAT TIME : Jesus said to His disciples : A little while, and ye will not see Me : and again a little while, and ye will see Me : because I go to the Father. Then some of His disciples said, one to another : What

is this that He saith to us : A little while, and ye will not see Me ; and again a little while, and ye will see Me, and, because I go to the Father ? They said, therefore : What is this that He saith : A little while ? We know not what He speaketh. And Jesus knew that they had a mind to ask Him ; and He said to them : Of this do ye inquire among yourselves, because I said : A little while, and ye will not see Me : and again a little while, and ye will see Me ? Truly, truly, I say to you, that ye shall lament and weep, but the world shall rejoice : and ye shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come : but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow, but I will see you again ; and your heart will rejoice ; and your joy no man shall take from you. *John xvi., 16—22.*

FOURTH SUNDAY AFTER EASTER.

AT THAT TIME : Jesus said to His disciples : I go to Him who sent me, and none of you asketh Me : Whither art Thou going ? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth : it is expedient for you that I go : for if I go not, the Paraclete will not come to you : but if I go, I will send Him to you. And when He is come, He will convict the world of sin, and of justice, and of judgment : Of sin, because they believed not in Me : And of justice, because I go to the Father ; and ye will see Me no longer : And of judgment, because the prince of this world is already judged. I have yet many things to say to you : but ye cannot bear them now. But when He, the Spirit of truth, shall come, He will teach you all the truth. For He will not speak of Himself : but whatever things He hath heard, He will speak : and the things which are to come, He will show you. He will glorify Me, because He will receive of Mine, and show to you. *John xvi., 5—14.*

FIFTH SUNDAY AFTER EASTER.

AT THAT TIME : Jesus said to His disciples: Truly, truly, I say to you : if ye ask the Father any thing in My name, He will give it you. Hitherto ye have not asked any thing in My name : Ask, and ye shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but I will show you plainly of the Father. On that day, ye will ask in My name : and I say not to you, that I will ask the Father for you : For the Father Himself loveth you, because ye have loved Me, and have believed that I came forth from God. I came forth from the Father, and am come into the world : again I leave the world, and go to the Father. His disciples say to Him : Behold, now Thou speakest plainly, and speakest no proverb. Now we know that Thou knowest all things, and Thou needest not that any man should ask Thee : by this we believe that Thou comest forth from God. *John XVI., 23—30.*

ASCENSION DAY.

THIS festival was instituted in commemoration of Jesus Christ's Ascension into heaven, where, seated at the right-hand of His Father, He continually intercedes for us, and invites us to the place He is there preparing for us, of which we shall certainly be one day put in possession, provided we follow His example. But although there be many mansions in heaven, yet there is only one way to go thither. Our Head arrived there, only by the way of sufferings ; let us then never flatter ourselves with the thought of obtaining eternal happiness on any other condition.

AT THAT TIME : As the eleven were at table, Jesus appeared to them, and upbraided them with their unbelief, and hardness of heart, because they did not believe those who had seen Him after He was risen again. And He said to them : Go ye into the whole

world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved : but he that believeth not, shall be condemned. And these signs shall follow those who believe. In My name they shall cast out devils ; they shall speak with new tongues. They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them : they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into Heaven, and sitteth on the right hand of God. But they going forth, preached every where : the Lord working withal, and confirming the word with the signs which followed. *Mark xvi., 14—20.*

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

AT THAT TIME : Jesus said to His disciples : When the Paraclete cometh, whom I will send to you from the Father, the Spirit of truth, who proceedeth from the Father. He will give testimony of Me. And ye shall give testimony, because ye are with Me from the beginning. These things have I spoken to you, that ye may not be scandalized. They will cast you out of the synagogues : yea, the hour cometh, that whoever killeth you, will think that he offereth homage to God. And these things will they do to you, because they know not the Father, nor Me. But these things I have told you, that when their time shall come, ye may remember that I told you. *John xv., 26—27 ; xvi., 1—4.*

FEAST OF PENTECOST, COMMONLY CALLED WHITSUNDAY.

THIS Sunday took its name from the circumstance of the newly baptized among our ancestors, assisting at Mass in white garments they yesterday received at the baptismal font. Its ecclesiastical name *Pentecost* signifies the *fiftieth*, because the mystery which it celebrates was accomplished on the *fiftieth day* after Christ's resurrection. The object of this

great Festival is, to return thanks to God for the visible descent of the Holy Ghost on the Apostles,—the establishment of the New Law, and the propagation of our holy Religion.

AT THAT TIME ; Jesus said to His disciples : If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and make Our abode with him : He who loveth Me not, keepeth not My words. And the word which ye have heard, is not Mine, but the Father's who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Spirit, whom the Father will send in My Name, He will teach you all things, and bring all things to your mind, whatever I have said to you. Peace I leave you, My peace I give you : not as the world giveth, do I give you. Let not your heart be troubled, nor let it be afraid. Ye have heard that I said to you : I go away, and I come to you. If ye loved me, ye would indeed be glad, because I go to the Father : for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass, ye may believe. I will not now speak many things with you : for the prince of this world cometh, and in Me he hath nothing. But that the world may know that I love the Father, and as the Father hath given Me commandment, so do I. *John XIV., 23—31.*

TRINITY SUNDAY.

SINCE without the belief of the existence of Three adorable Persons in the Godhead, we cannot be Christians, let us this day beseech Almighty God to strengthen our faith in the Mystery of the ever Blessed Trinity, and teach us implicitly to submit to whatever other dogma the Church proposes to our belief. Let us also pray for those who, taking weak reason for their guide in matters of religion, refuse to believe what God Himself has revealed concerning His own *incomprehensible* Majesty.

AT THAT TIME : Jesus said to His disciples : All power is given to Me in Heaven and on earth. Go ye, therefore, and teach all nations ; baptizing them in

the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatever I have commanded you : and behold I am with you all days, unto the consummation of the world. *Matt. xxviii., 18—20.*

CORPUS CHRISTI.

THIS Festival, instituted about the middle of the thirteenth century, by a Bull of *Urban IV*, was received and confirmed by the General Council of Vienne, A. D. 1311, in opposition to the errors of some, who then, as well as now, preferred a false philosophy to the belief of all Christians in the preceding ages.

The *Processions* in Catholic countries on this day, and during its Octave, were instituted as triumphs of Christ and His Church over the obstinate enemies of this adorable Mystery : and as public testimonies of the faith, love, and gratitude of the true children of God.

AT THAT TIME : Jesus said to the crowds of the Jews : My flesh is true food, and My blood is true drink. He who eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the Father who liveth sent Me, and I live by the Father, so he that eateth Me, the same also shall live by Me. This is the bread which came down from Heaven. Not as your fathers ate the manna, and died. He who eateth this bread, shall live forever. *John vi., 56—59.*

SECOND SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus spoke to the Pharisees this parable : A certain man made a great supper, and invited many. And he sent his servant at supper time, to say to those who had been invited, that they should come, for now all things are ready. And they all began together to make excuse. The first said to him : I have bought a farm, and I must go out and see it : I pray thee, excuse me. And another said : I have bought five yoke of oxen, and I am going to try them : I pray

thee, excuse me. And another said : I have married a wife, and, therefore, I cannot come. And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed, and the blind and the lame. And the servant said : Sir, it is done as thou hast commanded ; and yet there is room. And the lord said to the servant : Go into the highways and hedges ; and compel them to come in, that my house may be filled. But I say to you, that none of these men who have been invited, shall taste of my supper. *Luke XIV., 16—24.*

THIRD SUNDAY AFTER PENTECOST.

AT THAT TIME : The publicans and the sinners drew near to Jesus, to hear Him. And the Pharisees and the Scribes murmured, saying : This man receiveth sinners, and eateth with them. And He spoke to them this parable, saying : What man of you who hath a hundred sheep and loseth one of them, doth not leave the ninety-nine in the desert, and go after that which was lost, until he find it ? And when he hath found it, he layeth it upon his shoulders, rejoicing : and coming home, he calleth together his friends and neighbors, saying to them : Rejoice with me, because I have found my sheep which was lost. I say to you, that even so there will be joy in Heaven over one sinner that repenteth, more than over ninety-nine just men who need not penance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently, until she findeth it ? And when she hath found it, she calleth together her friends and neighbors, saying : Rejoice with me, because I have found the piece which I had lost. So I say to you, there is joy before the angels of God over one sinner that repenteth. *Luke xv., 1—10.*

FOURTH SUNDAY AFTER PENTECOST.

AT THAT TIME : When the crowd pressed on Jesus to hear the word of God, He stood by the Lake of Genesareth, and saw two barks standing by the lake : but the fishermen were gone out of them, and were washing their nets. And going up into one of the barks, that was Simon's, He desired him to put off a little from the land. And sitting down, He taught the crowds out of the bark. Now when He had ceased to speak, He said to Simon : put off into the deep, and let down your nets for a draught. And Simon answering, said to Him : Master, we have toiled all the night, and taken nothing : but at Thy word I will let down the net. And when they had done this, they inclosed a great multitude of fishes, and their net was breaking. And they beckoned to their partners who were in the other bark, that they should come and help them. And they came, and filled both the barks, so that they were almost sinking. When Simon Peter saw this, he fell down at the knees of Jesus, saying : Depart from me, for I am a sinful man, O Lord ! For amazement had seized him, and all who were with him, at the draught of the fishes which they had taken : And so likewise James and John, the sons of Zebedee, who were partners of Simon. And Jesus said to Simon : Fear not ; from henceforth thou wilt catch men. And when they had brought their barks to shore, they left all things, and followed Him. *Luke v., 1—11.*

FIFTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus said to His disciples : Truly, I tell you, that unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard that it was said to those of old : Thou shalt not kill : and whoever shall kill, shall be in danger of the judgment. But I say to you, that whoever is angry with his brother, shall be in danger of the judgment. And whoever shall

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say to his brother, Raca, shall be in danger of the council. And whoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath any thing against thee ; leave there thy gift before the altar, and go first and be reconciled to thy brother : and then come and offer thy gift. *Matt. v., 20—24.*

SIXTH SUNDAY AFTER PENTECOST.

AT THAT TIME : When there was a great crowd, and they had nothing to eat, Jesus called His disciples together, and said to them : I have compassion on the crowd, for behold they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their home, they will faint on the way, for some of them have come from afar. And His disciples answered Him : Whence can any one satisfy them with bread here in the wilderness ? And He asked them : How many loaves have ye ? They said, Seven. And He commanded the crowd to lie on the ground. And He took the seven loaves, and gave thanks, and broke them and gave to His disciples to set before them, and they set them before the crowd. And they had a few small fishes ; and He blessed them, and commanded them to be set before them. And they ate and were satisfied, and they took up the broken meat which remained, seven baskets full. And they who ate were about four thousand : and He sent them away. *Mark VIII., 1—9.*

SEVENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus said to His disciples : Beware of false prophets, who come to you in the clothing of sheep, but inwardly are ravenous wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, and the evil tree

bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one who saith to Me, Lord, Lord, shall enter into the kingdom of heaven : but he who doeth the will of My Father who is in heaven, he shall enter into the kingdom of heaven. *Matt. vii., 15—21.*

EIGHTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus spoke to His disciples this parable : There was a certain rich man who had a steward : and he was accused to him of wasting his goods. And he called him, and said to him : What is this that I hear of thee ? Give an account of thy stewardship : for thou canst be steward no longer. And the steward said within himself : What shall I do, since my lord taketh away the stewardship from me ? To dig I am not able : to beg I am ashamed. I know what I will do, that, when I am removed from the stewardship, they may receive me into their houses. Therefore, calling together every one of the debtors of his lord, he said to the first : How much owest thou to my lord ? He said : A hundred measures of oil. And he said to him : Take thy note, and sit down quickly, and write fifty. Then he said to another : And how much owest thou ? He said : A hundred measures of wheat. He said to him : Take thy bill, and write eighty. And the lord praised the unjust steward, because he had done prudently : for the children of this world are wiser for their generation than the children of light. And I say to you : Make to yourselves friends of the mammon of iniquity, that when ye shall fail, they may receive you into the everlasting mansions. *Luke xvi., 1—9.*

NINTH SUNDAY AFTER PENTECOST.

AT THAT TIME : When Jesus drew near Jerusalem, seeing the city, He wept over it, saying : If

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thou also hadst known, and that in this thy day, the things which are for thy peace: but now they are hidden from thine eyes. For the days will come upon thee, and thine enemies will cast a trench round about thee, and compass thee round, and straiten thee on every side: and beat thee to ground, and thy children who are in thee: and they will not leave in thee one stone upon another: because thou hast not known the time of thy visitation. And entering into the Temple, He began to cast out those who sold therein, and those who bought, saying to them: It is written: My house is a house of prayer, but ye have made it a den of robbers. And He was teaching daily in the Temple. *Luke* xix., 41—47.

TENTH SUNDAY AFTER PENTECOST.

AT THAT TIME: To some who trusted in themselves as just, and despised others, Jesus spoke this parable. Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself: O God, I thank Thee that I am not as the rest of men, extortioners, unjust, adulterers, as even this publican. I fast twice in the week: I give tithes of all I possess. And the publican, standing afar off, would not so much as lift his eyes to heaven, but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: for every one who exalteth himself will be humbled, and he who humbleth himself will be exalted. *Luke* xviii., 9—14.

ELEVENTH SUNDAY AFTER PENTECOST.

AT THAT TIME: Jesus going out of the borders of Tyre, came by Sidon to the Sea of Galilee, through the midst of the borders of Decapolis. And they brought to Him one deaf and dumb; and besought Him to put

His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and He spat and touched his tongues ; and looking up to heaven, He groaned, and said to him : EPHPHETH : which is, Be opened. And immediately his ears were opened, and the string of his tongues was loosed, and he spoke rightly. And he charged them that they should tell no one. But the more He charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying : He hath done all things well ; He maketh both the deaf to hear and the dumb to speak. *Mark VII., 31—37.*

TWELFTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus said to His disciples : Happy are the eyes that see the things which ye see. For I say to you, that many prophets and kings desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not. And behold a certain lawyer stood up, trying Him, and saying : Teacher, what must I do to possess eternal life ? But he said to him : What is written in the law ? how readest thou ? He answering, said : Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said to him : Thou hast answered rightly : this do, and thou shalt live. But he, willing to justify himself said to Jesus : And who is my neighbor ? And Jesus resumed and said : A certain man was going down from Jerusalem to Jericho, and fell in with robbers, who even stripped him, and wounded him, and went away, leaving him half dead. And by chance a certain priest went down by the same road ; and seeing him, passed by. In like manner also a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, travelling, came near him : and seeing him, was moved with compassion. And going up to him, he bound up his wounds, pouring in oil and wine : and set him on his

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own beast, brought him to an inn, and took care of him. And the next day he took out two shillings, and gave to the innkeeper and said : Take care of him, and whatever thou shalt lay out over and above, I will repay thee at my return. Which of these three appeareth to thee to have been a neighbor to him who fell among the robbers ? And he said : He who showed mercy to him. And Jesus said to him : Go, and do thou in like manner. *Luke x., 23—37.*

THIRTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : As Jesus was going to Jerusalem, He passed through the midst of Samaria and Galilee. And as He entered into a certain town, there met Him ten lepers, who stood afar off : and lifted up their voice, saying : Jesus, master, have mercy on us. And when He saw them, He said : Go, show yourselves to the priests. And it came to pass, that as they went, they were cleansed. But one of them, when he saw that he was cleansed, went back, and with a loud voice, glorified God. And he fell on his face at His feet, giving thanks : and this was a Samaritan. And Jesus answering, said : Were not the ten cleansed ? and where are the nine ? There is no one found to return, and give glory to God, but this stranger. And he said to him : Arise, and depart, for thy faith hath healed thee. *Luke xvii., 11—19.*

FOURTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus said to His disciples : No man can serve two masters : for either he will hate one, or love the other, or he will cling to one, and slight the other. Ye cannot serve God and Mammon. Therefore I say to you, be not anxious for your life, what ye shall eat, nor for your body, what ye shall put on. Is not the life more than the food ? and the body more than the raiment ? Behold the birds of the air,

for they neither sow, nor reap, nor gather into barns : yet your heavenly Father feedeth them. Are not ye of much more value than they ? And which of you, by anxious thought, can add to his stature one cubit ? And for raiment, why are ye anxious ? Consider the lilies of the field, how they grow : they labor not, neither do they spin. Yet I say to you, that not even Solomon in all his glory was arrayed as one of these. Wherefore if God so clothe the grass of the field, which is to-day, and to-morrow is cast into the oven : how much more you, O ye of little faith ? Be not anxious, therefore, saying : What shall we eat, or what shall we drink, or wherewith shall we be clothed ? For after all these things the heathens seek. For your Father knoweth that ye have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you. *Matt. vi., 24—33.*

FIFTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus was going into a city called Naim : and there went with Him His disciples, and a great crowd. And when He came nigh to the gate of the city, behold, a dead man was carried out, an only son of his mother ; and she was a widow : and a great crowd of the city was with her. And the Lord seeing her, was moved with pity towards her, and said to her : Weep not. And He came near, and touched the bier. And they that carried it, stood still. And He said : Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And fear seized all : and they glorified God, saying : A great prophet is risen up among us : and God hath visited His people. *Luke vii., 11—16.*

SIXTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : When Jesus went into the house of one of the chief of the Pharisees on a sabbath to

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eat bread, they were watching Him. And behold, a certain man who had the dropsy was before Him. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they were silent. And taking hold of him, He healed him, and sent him away. And He answered them and said: If the ass or ox of any of you fall into a pit, will he not immediately draw him out on the sabbath day? And they could not answer Him, in regard to these things. And He spoke a parable also to those who were invited, marking how they chose the first places at table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest one more honorable than thou be invited by him: and he who invited thee and him, come and say to thee: Give place to this man: and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before those who sit at table with thee. For every one who exalteth himself will be humbled; and he who humbleth himself will be exalted. *Luke xiv., 1—11.*

SEVENTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME: the Pharisees came together to Jesus. And one of them, a lawyer, asked Him, tempting Him: Teacher, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment. And the second is like to it: Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think ye concerning the Christ: whose son is He? They say to Him: Of David. He said to them: How then doth David by the Spirit call Him Lord, saying: The Lord

said to my Lord : Sit on My right hand, until I make Thine enemies Thy footstool. If then David call-eth Him Lord, how is He his Son ? And no man was able to answer Him a word : neither durst any one from that day forth question Him any more. *Matt. xxii., 35—46.*

EIGHTEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus entered into a boat, and passed over the water, and came into His own city. And behold they brought to Him a paralytic lying on a bed. And Jesus seeing their faith, said to the paralytic : Be of good heart, child : thy sins are forgiven thee. And behold some of the scribes said within themselves : This one blasphemeth. And Jesus seeing their thoughts, said : Why think ye evil in your hearts ? Which is easier, to say : Thy sins are forgiven thee : or to say : Rise and walk ? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the paralytic), Arise, take up thy bed, and go into thy house. And he rose, and went into his house. And when the crowds saw it, they feared, and glorified God, who gave such power to men. *Matt. ix., 1—8.*

NINETEENTH SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus spoke to the Scribes and Pharisees in a parable, saying : The kingdom of Heaven is like to a king, who made a marriage feast for his son. And sent his servants to call those who were invited to the wedding : and they would not come. Again, he sent other servants, saying : Tell those who were invited : Behold I have prepared my dinner : my beeves and fatlings are killed, and all things are ready : come ye to the wedding. But they gave no heed, and went away : one to his farm, and another to his merchandise : And the rest laid hands on his servants, and treated them shamefully, or slew them.

But when the king had heard of it, he was angry, and sent forth his armies, and destroyed those murderers, and burnt their city. Then he saith to his servants : The wedding indeed is ready : but they who were invited were not worthy. Go ye therefore into the highways ; and as many as ye shall find, call to the marriage. And his servants went forth into the ways, and gathered together all whom they found, both bad and good ; and the wedding was filled with guests. And the king went in to see the guests : and he saw there a man who had on a wedding garment. And he saith to him : Friend, how camest thou in hither, not having on a wedding garment ? But he was silent. Then the king said to the waiters : Bind him hand and foot, and cast him into the outer darkness : there shall be the wailing and gnashing of teeth. For many are called, but few chosen. *Matt. xxii., 1-14.*

TWENTIETH SUNDAY AFTER PENTECOST.

AT THAT TIME : There was a certain ruler whose son was sick at Capharnaum. When he heard that Jesus was come from Judea into Galilee, he went to Him, and prayed Him to come down and heal his son : for he was at the point of death. Jesus therefore said to him : Unless ye see signs and wonders, ye believe not. The ruler said to Him : Lord, come down before my son die. Jesus saith to him : Go, thy son liveth. The man believed the word which Jesus said to him, and went away. And as he was going down, his servants met him : and brought word, saying, that his son lived. He asked of them therefore the hour wherein he grew better. And they said to him : Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him : Thy son liveth : and he believed, himself and his whole house. *John iv., 46-53.*

TWENTY-FIRST SUNDAY AFTER PENTECOST.

AT THAT TIME : Jesus spoke to His disciples this parable : The kingdom of Heaven is likened to a

king, who wished to settle accounts with his servants. And when he had begun to take the account, one was brought to him who owed him ten thousand talents. And as he had not wherewith to pay, his lord commanded that he should be sold, and his wife and children, and all that he had, and that payment should be made. But that servant, falling down, besought him saying : Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants who owed him a hundred shillings : and he laid hold of him, and seized him by the throat, saying : Pay what thou owest. And his fellow-servant, falling down, besought him, saying : Have patience with me, and I will pay thee all. And he would not : but went and cast him into prison, till he should pay the debt. Now when his fellow-servants, saw what had happened, they were very much grieved, and came and told their lord all that had happened. Then his lord called him, and said to him : Thou wicked servant, I forgave thee all the debt, because thou besoughtest me : shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee ? And his lord being angry, delivered him to the torturers until he paid all the debt. So also will my Heavenly Father do to you, if ye do not forgive from your hearts every one his brother. *Matt. xviii., 23—35.*

TWENTY-SECOND SUNDAY AFTER PENTECOST.

AT THAT TIME : The Pharisees went and consulted among themselves how to ensnare Jesus in speech. And they sent to Him their disciples with the Herodians, saying : Teacher, we know that Thou art true, and teachest the way of God in truth ; neither carest Thou for any one : for Thou dost not regard the person of men : Tell us, therefore, what thinkest Thou of it

lawful to pay tribute to Cesar, or not? But Jesus, knowing their wickedness, said: Why tempt ye Me, hypocrites? Show Me the tribute money. And they offered Him a coin. And Jesus saith to them: Whose is this image, and the inscription? They say to Him: Cesar's. Then saith He to them: Render therefore to Cesar the things which are Cesar's: and to God the things which are God's. *Matt. xxii., 15—21.*

If there be but 23 Sundays after Pentecost, the Mass of the last Sunday after Pentecost is said. If there be 25 Sundays, on the 24th is said the Mass of the 6th Sunday after Epiphany; if there be 26, on the 24th, is said the Mass of the 5th after Epiphany; and on the 25th, the Mass of the 6th after Epiphany. If there be 27, on the 24th, is said the Mass of the 4th after Epiphany; on the 25th, that of the 5th; and on the 26th, that of the 6th after Epiphany. If there be 28, on the 24th is said the Mass of the 3rd after Epiphany. So that the Mass of the 24th Sunday after Pentecost shall always be the last.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

AT THAT TIME: As Jesus was speaking to the crowds, behold a certain ruler came up, and worshipped Him, saying: Lord, my daughter hath just now died; but come, lay Thy hand on her, and she will live. And Jesus arose and followed him, as did His disciples. And behold, a woman having an issue of blood twelve years, came behind Him, and touched the fringe of His garment. For she said within herself: If I may but touch His garment, I shall be healed. But Jesus turned about and seeing her, said: Be of good heart, daughter, thy faith hath healed thee. And the woman was healed from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels, and the crowd in an uproar, He said: Retire, for the maid is not dead, but sleepeth. And they laughed Him to scorn. And when the crowd was put forth, He went in, and took her by the hand: and the maid arose. And the fame hereof went abroad into all that country.—*Matt. ix., 18—26.*

TWENTY-FOURTH, OR LAST SUNDAY AFTER
PENTECOST.

AT THAT TIME : Jesus said to His disciples : When ye shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place : let him who readeth understand. Then let those who are in Judea flee to the mountains. And let not him who is on the house-top, come down to take any thing out of his house. And let not him who is in the field, go back to take his coat. And woe to those who are with child and to those who give suck in those days. But pray that your flight be not in the winter, or on the sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh would be saved : but for the sake of the elect those days shall be shortened. Then if any man shall say to you : Lo ! here is the Christ ; or there : believe it not. For false Christs, and false prophets, will arise, and will show great signs and wonders, so as to deceive (if possible) even the elect. Behold, I have told you before. If therefore they shall say to you : Behold, He is in the desert ; go ye not out : Behold, in the closets, believe it not. For as the lightning cometh forth from the east, and appeareth even unto the west, so will also the coming of the Son of man be. Wherever the carcass is, there will the eagles (also) be gathered together. And immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven ; and the powers of heaven will be shaken. And then will appear the sign of the Son of man in heaven : and then will all the tribes of the earth mourn : and they will see the Son of man coming in the clouds of heaven with great power and majesty. And He will send His angels with a trumpet, and a great voice : and they will gather together His elect from the four winds, from the farthest part of the heavens to the

utmost bounds of them. Now learn the parable from the fig-tree : when the branch thereof is already become tender, and the leaves come forth, ye know that summer is nigh : so ye also, when ye shall see all these things, know ye that it is nigh, at the doors. Truly I say to you, that this generation shall not pass, till all these things be done. Heaven and earth will pass away, but My words will not pass away. *Matt. xxiv., 15—35.*

PURIFICATION OF THE B. VIRGIN

FEBRUARY 2.

Candlemas-day, or the Purification of the B. Virgin, is a feast instituted in memory and honor both of the presentation of our blessed Lord, and the Purification of the Blessed Virgin Mary in the temple of Jerusalem the fortieth day after her happy delivery, according to the law of Moses (Lev. xii.), and is called purification, from the Latin purifico, which signifies to purify ; not that the Blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which, out of her great humility, she submitted. It is called Candlemas, because before Mass is said, the Church blesses her candles for the whole year, and makes a procession with them in the hands of the faithful, in memory of Christ, whom, on occasion of His presentation in the temple, the aged Simeon styled a light to enlighten the Gentiles, and the glory of His people, Israel. (Luke ii., 32.)

A T THAT TIME : After the days of the purification of Mary, according to the law of Moses, were past, they carried the Child Jesus to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord : Every male first born shall be called holy to the Lord : and to offer sacrifice, according to that which is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem named Simeon, and this man was just and devout ; waiting for the consolation of Israel, and the Holy

Spirit was in him. And it had been revealed to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the Temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law, then he took Him in his arms, and blessed God, and said : Now, O Lord, lettest thou Thy servant depart in peace, according to Thy Word : for mine eyes have seen Thy salvation, which Thou hast prepared in sight of all nations : light to enlighten the Gentiles, and glory of Thy people, Israel. *Luke II., 22—32.*

THE MASS OF ST. PATRICK.

MARCH 17.

See Devotion to St. Patrick.

INTROIT, *Eccles. XLV.*—The Lord made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory. *Ps. O Lord, remember David, and all his meekness. V. Glory be to the Father, &c.*

COLLECT.—O God, who wast pleased to send blessed Patrick, Thy Bishop and Confessor, to preach Thy glory to the Gentiles ; grant, that by his intercession, we may, through Thy grace, be enabled to keep Thy commandments. Through Christ our Lord.

LESSON. *Eccles. XLIV. and XLV.*—Behold a great priest, who in his time pleased God, and was found just ; and, in the time of wrath, became an atonement. There were none found like him in observing the law of the Most High. Therefore, by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established His covenant on his head. He acknowledged him in His blessings : He stored up His mercy for him : and he found favor in the eyes of the Lord. He exalted him in the sight of

kings ; and gave him a crown of glory. He made with him an eternal covenant : and bestowed on him a great priesthood : and rendered him blessed in glory. To perform the priestly office, to sing praises to the name of God, and to offer Him precious incense for an odor of sweetness.

GRADUAL. *Eccles. XLIV.*—Behold a great prelate who, in his days, pleased God. *V.* There was none found like him in keeping the law of the Most High.

TRACT. *Ps. XCI.*—Blessed is the man that feareth the Lord : he shall delight exceedingly in His commandments. *V.* His seed shall be mighty upon earth : the generation of the righteous shall be blessed. *V.* Glory and wealth shall be in his house : and his justice remaineth for ever and ever.

A T THAT TIME : Jesus spoke this parable to His disciples : A man going abroad, called his servants, and delivered to them his goods. And to one, he gave five talents, and to another two, and to another one, to each according to his own ability : and immediately went abroad. And he who had received the five talents, went and traded with them, and gained other five. And in like manner he who had received the two, gained other two. But he who had received the one, went and digged into the earth, and hid the money of his lord. But after a long time the lord of those servants came, and held a reckoning with them. And he who had received the five talents, came and brought other five talents, saying : Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him : Well done, good and faithful servant, because thou hast been faithful over a little, I will place thee over much ; enter into the joy of thy lord. And he also who had received the two talents came and said : Lord, thou didst deliver to me two talents : behold I have gained other two. His lord said to him : Well done, good and faithful servant, because thou hast been faithful over a little, I will place thee over much ; enter into the joy of thy lord. *Matt. xxv., 14—23.*

OFFERTORY. Ps. 88.—I have found David, Thy servant : with My holy oil I have anointed him : for My hand shall help him, and My arm shall strengthen him.

SECRET. — May Thy Saints O Lord, we beseech Thee, cause joy to all Thy people : that while we celebrate their merits, we may experience their patronage. Thro'.

COMMUNION. Luke XII.—This is the faithful and wise steward, whom the Lord set over His household, to give them their measure of wheat in due season.

POSTCOMMUNION.—Grant, we beseech Thee, O Almighty God, that while we return Thee thanks for what we have partaken of, we may by the intercession of blessed Patrick, Thy Confessor and Bishop, receive still greater favors. Thro'.

ST. JOSEPH.—MARCH 19.

See Devotion to Saint Joseph.

MARY, the mother of Jesus, being espoused to Joseph before they come together, she proved to be with child of the Holy Spirit. And Joseph, her husband, being just, and not willing to expose her, had a mind to put her away privately. But which he thought on these things, behold an angel of the Lord appeared to him in a dream, saying : Joseph, son of David, fear not to take to thee Mary, thy wife, for that which is conceived in her, is of the Holy Spirit. And she will bring forth a Son : and thou shalt call His name JESUS, for He will save His people from their sins. *Matt. I., 18—22.*

ANNUNCIATION OF THE M. B. V. MARY.

MARCH 25.

The Annunciation is both a feast of Jesus Christ and of His holy mother, because it was on this day that the Word was

made flesh, and Mary became the mother of God. To remind us of this mystery, which should excite our most fervent gratitude, the Church exhorts us to recite the *Angelus* three times every day, and calls our attention to it by the sound of the bell. In saying this prayer, we should endeavor also to secure to ourselves the protection of the Most Blessed Virgin, repeating with all possible devotion, the salutation of the angel : Hail, full of grace, &c.

AT THAT TIME : The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the name of the virgin was Mary. And the angel coming in to her, said : Hail, full of grace, the Lord with thee : blessed art thou among women. But when she heard it, she was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her : Fear not, Mary, for thou hast found grace with God. Behold, thou wilt conceive in thy womb, and bring forth a son ; and thou shalt call His name Jesus. He will be great, and will be called Son of the Most High, and the Lord God will give Him the throne of David His father : and He will reign over the house of Jacob forever, and of His kingdom there will be no end. And Mary said to the angel : How shall this be, since I know not man. And the angel answering, said to her : The Holy Spirit will come on thee, and the power of the Most High will overshadow thee. And therefore also that Holy thing which will be born of thee, will be called the Son of God. And behold thy kinswoman Elizabeth, she also hath conceived a son in her old age ; and this is the sixth month with her who is called barren ; for with God nothing is impossible. And Mary said : Behold the handmaid of the Lord : be it to me according to thy word. *Luke I., 26—38.*

NATIVITY OF ST. JOHN THE BAPTIST.

JUNE 24.

NOW the time for Elizabeth's delivery was come, and she brought forth a son. And her neighbors and

kinsfolk heard that the Lord had showed His great mercy towards her, and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child, and they were for calling him by the name of his father, Zachariah. And his mother answering, said : Not so, but he shall be called John. And they said to her : There is none of thy kindred who is called by this name. And they made signs to his father, *to learn* how he would have him called. And demanding a tablet, he wrote, saying : John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came on all who dwelt around them ; and all these things were spoken of over all the hill-country of Judea : and all who heard them, laid them up in their heart, saying : What, then, will this child be ! for the hand of the Lord was with him. And Zachariah his father was filled with the Holy Spirit, and prophesied, saying : Blessed be the Lord God of Israel : for He hath visited, and wrought redemption for His people. *Luke i., 57—67.*

SS. PETER AND PAUL.

JUNE 29.

AT THAT TIME : Jesus came into the district of Cesarea Philippi : and asked His disciples, saying : Who do men say that the Son of Man is ? And they said : Some, John the Baptist ; and others, Elias ; and others, Jeremiah ; or one of the prophets. Jesus saith to them : But who say ye that I am ? Simon Peter answered and said : Thou art the Christ the Son of the living God. And Jesus answered and said to him : Blessed art thou, Simon Bar-Jona : because flesh and blood hath not revealed it to thee, but My Father, who is in Heaven. And I say to thee, that thou art Peter, and on this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of

the kingdom of Heaven : and whatever thou shalt bind on earth, shall be bound also in Heaven ; and whatever thou shalt loose upon earth, shall be loosed also in Heaven. *Matt. xvi., 13—19.*

VISITATION OF THE B. V. MARY.

JULY 2.

On this festival we commemorate the wonders wrought through Mary on her visit to her cousin St. Elizabeth, when, at the very sound of her voice, St. John was sanctified in his mother's womb, and received the use of reason to know and adore His Redeemer. St. Elizabeth was likewise filled with the Holy Ghost, and received the gift of prophecy. The grace we should implore on this day is a visit from Jesus and to our souls.

IN THOSE DAYS: Mary arose, and went with haste into the hill-country, to a city of Juda. And she entered into the house of Zachariah, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the babe leaped, in her womb : and Elizabeth was filled with the Holy Spirit : and she cried out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me ? For behold as soon as the voice of thy salutation sounded in mine ears, the babe in my womb leaped for joy. And happy art thou who hast believed, that those things which were spoken to thee by the Lord, will be accomplished. And Mary said : My soul doth magnify the Lord, and my spirit rejoiceth in God my Savior. *Luke i., 39—47.*

ASSUMPTION OF THE B. V. MARY.

AUGUST 15.

The Assumption of the Blessed Virgin is the greatest of all her feasts. On this day, we honor her happy death which, after

that of her Divine Son, was above all, the most holy and the most precious in the sight of the Lord. We also commemorate her glorious Assumption into heaven, where she is elevated above angels and archangels, with a special claim to our homages, and ardently desires to promote our real interests.

A T THAT TIME : Jesus entered into a certain town, and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving : and she stood and said : Lord, dost Thou not care that my sister hath left me to serve alone ? Bid her then help me. And the Lord answering, said to her : Martha, Martha, thou art anxious, and troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her. *Luke x., 38—42.*

NATIVITY OF THE B. V. MARY.

SEPTEMBER 8.

This festival is in memory of the happy and glorious birth of the B. V. Mary, by whom the Author of all life and safety was born to the world. We should beg of her to preserve in us by her prayers, what she has obtained for us from heaven.

GOSPEL, as on the 25th of March, *p.* 235.

FEAST OF ALL SAINTS.

NOVEMBER 1.

The Church has instituted a single feast in memory of all the Saints, to obtain abundant mercy from God, by employing a great multitude of intercessors ; to exhibit that union which exists between the Saints on earth, and those who are in heaven, and to show that we are called to a holy life ; because, there being among the Saints persons of all ages, of all sexes, and of all conditions, no one can find a pretext for not becoming solidly virtuous.

AT THAT TIME : Jesus seeing the crowds, went up on to a mountain, and when He had seated Himself, His disciples came to Him. And He opened His mouth, and taught them, saying : Blessed are the poor in spirit : for theirs is the kingdom of Heaven. Blessed are the meek : for they shall possess the land. Blessed are they who mourn : for they shall be comforted. Blessed are they who hunger and thirst after justice : for they shall be filled. Blessed are the merciful : for they shall obtain mercy. Blessed are the clean of heart : for they shall see God. Blessed are the peace-makers : for they shall be called children of God. Blessed are they who suffer persecution for justice' sake : for theirs is the kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake ; be glad and rejoice, for your reward is great in Heaven. *Matt. v., 1—12.*

ANNIVERSARY MASS OF THE DEDICATION OF A CHURCH.

AT THAT TIME : Jesus entered and walked through Jericho. And behold, there was a man named Zacchæus : who was chief of the publicans, and he was rich. And he sought to see who Jesus was, and he could not on account of the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, to see Him : for He was about to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him : Zacchæus, make haste, and come down : for this day I must remain in thy house. And he made haste, and came down, and received Him joyfully. And when all saw it, they murmured, saying, that He was gone to be a guest with a man who was a sinner. But Zacchæus, standing, said to the Lord : Behold, Lord, I give to the poor the half of my goods ; and if I have wronged any one of anything, I restore fourfold. Jesus said to him : This day is salvation come to this house : because he also is a

son of Abraham. For the Son of man is come to seek and to save that which was lost. *Luke XIX., 1—10.*

**THE IMMACULATE CONCEPTION OF THE
BLESSED VIRGIN MARY.**

DECEMBER 8.

AT THAT TIME : The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David ; and the name of the virgin was Mary. And the angel coming in to her, said : Hail full of grace, the Lord with thee : blessed art thou among women. *Luke I., 26—28.*





VESPERS,

OR

THE EVENING OFFICE.

VESPERS are the evening Office, and may be regarded as an act of thanksgiving for the numerous graces received in the Sacrifice of the morning. Their institution dates as far back as that of Christianity itself. The Church, by the voice of many of her councils, urgently recommends the faithful to assist thereat. Moreover, by the Decalogue, we are commanded to sanctify Sundays and festivals; how therefore can we flatter ourselves with having fully accomplished these precepts, when we devote only a part of these days to God's service, when we content ourselves with assisting at Mass, and very often only at a low Mass. Well may we indignantly exclaim: Shame on those servile Christians who, through fear, go to church in the morning and dispense themselves therefrom when there is no anathema impending over their heads, no mortal sin to awaken the terrors of conscience.

The private devotions that may be substituted for this Office, neither contribute to the edification of our neighbor, nor have they the same efficacy. How lamentable, therefore, is the cold indifference of these Christians who, upon the slightest pretext, absent themselves from this part of the Divine Office which is as the evening sacrifice.

FOR SUNDAYS.

Pater noster.—Ave Maria.

DEUS, in adjutorium | **I**NCLINE unto my aid,
meum intende. | O God!

R. Domine, ad adiuvandum me festina.

V. Gloria Patri, et Filio, et Spiritui sancto.

R. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.* Alleluia.

R. O Lord ! make haste to help me.

V. Glory be to the Father, and to the Son, and to the Holy Ghost.

R. As it was in the beginning, is now, and ever shall be, world without end. *Amen.* Alleluia.

From Septuagesima Sunday till Holy Thursday.

Laus tibi, Domine, Rex æternæ gloriæ.

Praise be to Thee, O Lord ! King of eternal glory.

PSALM 109.

Christ's exaltation, and everlasting priesthood.

DIXIT Dominus Domino meo : * Sede a dextris meis :

Donec ponam inimicos tuos, * scabellum pedum tuorum.

Virgam virtutis tuæ emittet Dominus ex Sion : * dominare in medio inimicorum tuorum.

Tecum principium in

THE Lord said to my Lord : Sit Thou at my right hand :

Until I make Thy enemies Thy foot-stool.

The Lord will send forth the sceptre of Thy power out of Sion : rule Thou in the midst of Thy enemies.

With Thee is the

die virtutis tuæ in splendoribus sanctorum : * ex utero ante luciferum genui te.

Juravit Dominus, et non pœnitebit eum : * Tu es Sacerdos in æternum secundum ordinem Melchisedech.

Dominus a dextris tuis, * confregit in die iræ suæ reges.

Judicabit in nationibus, implebit ruinas : * conquassabit capita in terra multorum.

De torrente in via bibet : * propterea exaltabit caput.

Gloria Patri, &c.

principality in the day of Thy strength : in the brightness of the Saints : from the womb before the day-star I begot Thee.

The Lord hath sworn, and He will not repent : Thou art a priest for ever according to the order of Melchisedech.

The Lord at Thy right hand hath broken kings in the day of His wrath.

He shall judge among nations ; He shall fill ruins : He shall crush the heads in the land of many.

He shall drink of the torrent in the way : therefore shall He lift up the head.

Glory be to the Father, &c.

PSALM 110.

God is to be praised for His graces, and benefits to His Church.

CONFITEBOR tibi | **I WILL** praise Thee,
Domine in toto cor- | **O Lord !** with my

de meo : * in concilio
justorum, et congrega-
tione.

Magna opera Domini :
* exquisita in omnes
voluntates ejus.

Confessio et magnifi-
centia opus ejus : et jus-
titia ejus manet in sæ-
culum sæculi.

Memoriam fecit mi-
rabiliū suorum, mi-
sericors et miserator
Dominus : * escam de-
dit timentibus se.

Memor erit in sæcu-
lum testamenti sui : *
virtutem operum suo-
rum annuntiabit popu-
lo suo :

Ut det illis hæredita-
tem gentium : * opera
manuum ejus, veritas
et judicium.

Fidelia omnia man-
data ejus : confirmata
in sæculum sæculi : *
facta in veritate et æqui-
tate.

whole heart ; in the
council of the just, and
in the congregation.

Great are the works
of the Lord ; sought out
according to all His wills

His work is praise
and magnificence ; and
His justice continueth
for ever and ever.

He hath made a re-
membrance of His won-
derful works, being a
merciful and gracious
Lord : He hath given
food to them that fear
Him.

He will be mindful
forever of His covenant :
He will show forth to
His people the power
of His works :

That He may give
them the inheritance of
the Gentiles : the works
of His hands are truth
and judgment.

All His command-
ments are faithful, con-
firmed forever and ever,
made in truth and equi-
ty.

Redemptionem misit
populo suo : * manda-
vit in æternum testa-
mentum suum.

Sanctum et terribile
nomen ejus : * initium
sapientiæ timor Domi-
ni.

Intellectus bonus om-
nibus facientibus eum,
* laudatio ejus manet
in sæculum sæculi.

Gloria Patri, &c.

He hath sent redemp-
tion to His people : He
hath commanded His
covenant forever.

Holy and terrible is
His name : the fear of
the Lord is the begin-
ning of wisdom.

A good understand-
ing to all that do it :
His praise continueth
forever and ever.

Glory, &c.

PSALM 111.

The good man is happy.

BEATUS vir, qui ti-
met Dominum : *
in mandatis ejus volet
nimis.

Potens in terra erit
semen ejus : generatio
rectorum benedicetur.

Gloria et divitiæ in
domo ejus : et justitia
ejus manet in sæculum
sæculi.

Exortum est in tene-

BLESSED is the man
that feareth the Lord :
he shall delight exceed-
ingly in His command-
ments.

His seed shall be
mighty upon earth : the
generation of the right-
eous shall be blessed.

Glory and wealth shall
be in his house : and
his justice remaineth for-
ever and ever.

To the righteous a

bris lumen rectis : * misericors, et miserator, et justus.

Jucundus homo qui miseretur et commodat, disponet sermones suos in judicio : * quia in æternum non commovebitur.

In memoria æterna erit justus : * ab auditione mala non timebit.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus : * non commovebitur donec despiciat inimicos suos.

Dispersit, dedit pauperibus : justitia ejus manet in sæculum sæculi, * cornu ejus exaltabitur in gloria.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet : * desiderium peccatorum peribit.

Gloria Patri, &c.

light is risen up in darkness : he is merciful, and compassionate and just.

Acceptable is the man that showeth mercy and lendeth : he shall order his words with judgment : because he shall not be moved forever.

The just shall be in everlasting remembrance : he shall not fear the evil hearing.

His heart is ready to hope in the Lord : his heart is strengthened ; he shall not be moved until he looks over his enemies.

He hath distributed, he hath given to the poor : his justice remaineth forever and ever : his horn shall be exalted in glory.

The wicked shall see, and shall be angry ; he shall gnash with his teeth, and pine away : the desire of the wicked shall perish.

Glory, &c.

PSALM 112.

God is to be praised, for His regard to the poor and humble.

LAUDATE pueri Dominum : * laudate nomen Domini.

Sit nomen Domini benedictum, * ex hoc nunc, et usque in sæculum.

A solis ortu usque ad occasum, * laudabile nomen Domini.

Excelsus super omnes gentes Dominus, * et super cœlos gloria ejus.

Qnis sicut Dominus Deus noster, qui in altis habitat, * et humilia respicit in cœlo et in terra ?

Suscitans a terra inopem, * et de stercore erigens pauperem :

Ut collocet eum cum principibus, * cum principibus populi sui.

Qui habitare facit ste-

PRAISE the Lord, ye children : praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations, and His glory above the heavens.

Who is as the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth ?

Raising up the needy from the earth, and lifting up the poor out of the dunghill :

That He may place him with princes, with the princes of His people.

Who maketh a bar-

rilem in domo, * matrem
filiorum lætantem.

Gloria Patri, &c.

ren woman to dwell in
a house, the joyful moth-
er of children.

Glory, &c.

PSALM 113.

God hath shown His power in delivering His people : idols
are vain.

IN exitu Israel de Æ-
gypto, * domus Ja-
cob de populo barbaro.

Facta est Judæa sanc-
tificatio ejus, * Israel
potestas ejus.

Mare vidit, et fugit :
Jordanis conversus est
retrorsum.

Montes exultaverunt
ut arietes, * et colles
sicut agni ovium.

Quid est tibi, mare,
quod fugisti ? * et tu,
Jordanis, quia conver-
sus es retrorsum ?

Montes, exsultastis si-
cut arietes : * et colles,
sicut agni ovium ?

WHEN Israel went
out of Egypt, the
house of Jacob from a
barbarous people :

Judea was made His
sanctuary, Israel His do-
minion.

The sea saw, and fled ;
the Jordan was turned
back.

The mountains skip-
ped like rams, and the
hills like the lambs of
the flock.

What aileth thee, O
thou sea, that thou
didst flee ; and thou,
O Jordan, that thou
wast turned back ?

Ye mountains, that
ye skipped like rams,
and ye hills, like lambs
of the flock ?

A facie Domini mota
est terra, * a facie Dei
Jacob,

Qui convertit petram
in stagna aquarum, *
et rupem in fontes aqua-
rum.

Non nobis, Domine,
non nobis, * sed nomi-
ni tuo da gloriam,

Super misericordia
tua et veritate tua ; *
nequando dicant gentes :
Ubi est Deus eorum ?

Deus autem noster in
cœlo ; * omnia quæ-
cumque voluit, fecit.

Simulacra gentium
argentum et aurum, *
opera manuum homi-
num.

Os habent, et non lo-
quentur ; * oculos ha-
bent, et non videbunt.

Aures habent, et non
audient ; * nares habent,
et non odorabunt.

Manus habent, et non

At the presence of the
Lord, the earth was
moved, at the presence
of the God of Jacob :

Who turned the rock
into pools of water,
and the stony hill into
fountains of waters.

Not to us, O Lord,
not to us ; but to Thy
name give glory.

For Thy mercy, and
for Thy truth's sake :
lest the Gentiles should
say : Where is their
God ?

But our God is in
Heaven : He hath done
all things whatsoever
He would.

The idols of the Gen-
tiles are silver and gold,
the works of the hands
of men.

They have mouths,
and speak not : they
have eyes, and see not :

They have ears, and
hear not : they have
noses, and smell not ,

They have hands,

palpabunt ; pedes habent, et non ambulabunt : * non clamabunt in gutture suo.

Similes illis fiant qui faciant ea, * et omnes qui confidunt in eis.

Domus Israel speravit in Domino ; * adjutor eorum et protector eorum est.

Domus Aaron speravit in Domino ; * adjutor eorum et protector eorum est.

Qui timent Dominum speraverunt in Domino ; * adjutor eorum et protector eorum est.

Dominus memor fuit nostri, * et benedixit nobis.

Benedixit domui Israel, * benedixit domui Aaron.

Benedixit omnibus, qui timent Dominum, * pusillis cum majoribus. Adjiciat Dominus su-

and feel not : they have feet, and walk not : neither shall they cry out through their throat.

Let them that make them, become like unto them, and all such as trust in them.

The house of Israel hath hoped in the Lord : He is their helper and their protector.

The house of Aaron hath hoped in the Lord : He is their helper and their protector.

They that fear the Lord have hoped in the Lord : He is their helper and their protector.

The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel : He hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little and great.

May the Lord add

per vos, super vos, et
super filios vestros.

Benedicti vos a Do-
mino, * qui fecit cœlum
et terram.

Cœlum cœli Domino,
* terram autem dedit
filiis hominum.

Non mortui laudabunt
te Domine, * neque
omnes qui descendunt
in infernum.

Sed nos qui vivimus,
benedicimus Domino,
* ex hoc nunc, et usque
in sæculum.

Gloria Patri, &c.

blessings upon you ;
upon you, and upon
your children.

Blessed be ye of the
Lord, who made heav-
en and earth.

The heaven of heav-
en is the Lord's ; but
the earth He hath given
to the children of men.

The dead shall not
praise Thee, O Lord ;
nor any of them that go
down to hell.

But we that live bless
the Lord, from this time
now and forever.

Glory, &c.

*The following Psalm is sung on sundry Festivals, in place of
the foregoing.*

PSALM 116.

All nations are called upon to praise God for His mercy
and truth.

LAUDATE Dominum
omnes gentes * : lau-
date eum, omnes populi.

Quoniam confirmata
est super nos misericor-

O PRAISE the Lord,
all ye nations: praise
Him, all ye people.

For His mercy is con-
firmed upon us : and

dia ejus, * et veritas
Domini manet in æter-
num.

Gloria Patri, &c.

the truth of the Lord re-
maineth forever.

Glory, &c.

CAPITULUM, 2 Cor. i.

BENEDICTUS Deus,
et Pater Domini nos-
tri. Jesu Christi, Pater
misericordiarum, et De-
us totius consolationis,
qui consolatur nos in
omnia tribulatione nos-
tra.

R. Deo gratias.

BLESSED be the God,
and Father of our
Lord Jesus Christ, the
Father of mercies, and
the God of all comfort,
who comforteth us in all
our tribulation.

R. Thanks be to God.

HYMN.

LUCIS Creator optime,
Lucem, dierum proferens,
Primordiis lucis novæ
Mundi parans originem.

Qui mane junctum vesperi
Diem vocari præcipis,
Illabitur tetrum chaos ;
Audi preces cum fletibus,

O GRANT Creator of the
light !
Who from the darksome
womb of night,
Brought'st forth new light
at nature's birth,
To shine upon the face of
earth.

Who, by the morn and
evening ray,
Hast measured time and
call'd it day ;
While sable night involves
the spheres,
Vouchsafe to hear our
pray'rs and tears.

Ne mens gravata crimine
Vitæ sit exsul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulset ostium :
Vitale tollat premium :
Vitemus omne noxium :
Purgemus omne pessimum.

Præsta, Pater piissime,
Patrique compar Uice,
Cum Spiritu Paraclito,
Regnans per omne sæculum
Amen.

V. Dirigatur, Domine,
oratio mea,

R. Sicut incensum in
conspectu tuo.

Lest our frail mind with
sin defiled,
From gift of life should be
exiled,
While on no heavenly
thing she thinks ;
But twines herself in Sa-
tan's links.

Oh ! may she soar to Heav-
en above.
The happy seat of life and
love ;
Meantime, all sinful actions
shun,
And satisfy for evil done.

This prayer, most gracious
Father, hear ;
Thy equal Son incline His
ear ;
Who, with the Holy Ghost
and Thee,
Doth live and reign eter-
nally.
Amen.

V. May my prayer, O
Lord ! be directed,

R. As incense in Thy
sight.

THE MAGNIFICAT, OR THE CANTICLE OF THE
BLESSED VIRGIN. St. Luke i.

MAGNIFICAT * ani-
ma mea Dominum,
Et exultavit Spiritus

MY soul doth magnify
the Lord,
And my spirit re-

meus * in Deo salutari
meo:

Quia respexit humi-
litem ancillæ suæ : *
ecce enim ex hoc bea-
tam me dicent omnes
generationes.

Quia fecit mihi mag-
na qui potens est : * et
sanctum nomen ejus.

Et misericordia ejus
a progenie in progenies
* timentibus eum.

Fecit potentiam in
brachio suo : * dispersit
suberbos mente cordis
sui.

Deposit potentes de
sede, * et exaltavit hu-
miles.

Esurientes implevit
bonis, * et divites di-
misit inanes.

Susecepit Israel pne-
rum suum, * recordatus
misericordiæ suæ.

joiceth in God my Sa-
vior.

Because He hath look-
ed down on the lowli-
ness of His handmaid :
for, behold henceforth
all generations will call
me blessed.

Because the Mighty
One hath done great
things for me : and holy
is His name.

And His mercy is from
generation to genera-
tion, on those who fear
Him.

He showeth might in
His arm : He scattereth
the proud in the con-
ceit of their heart.

He casteth down the
mighty from their thro-
ne and exalteth the low-
ly.

He filleth the hungry
with good things : and
the rich He sendeth a-
way empty.

He hath received His
servant Israel, being
mindful of His mercy.

Sicut locutus est ad patres nostros, * Abraham, et semini ejus in sæcula.

Gloria Patri, &c.

As he spoke to our fathers, to Abraham, and to his seed forever.

Glory, &c.

Then follows the prayer, which is different every Sunday.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

R. Amen.

Pater noster, &c.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Our Father, &c.

When Compline does not immediately follow Vespers after the verse, *Fidelium animæ* and the *Pater noster* is said :

V. Dominus det nobis suam pacem.

R. Et vitam æternam. Amen.

V. Our Lord grant us His peace.

R. And life everlasting. Amen.

ANTHEMS TO THE BLESSED VIRGIN.

*From the first Sunday in Advent, to the Purification,
inclusively.*

A L M A Redemptoris
Mater, quæ pervia
cœli,
Porta manes, et stella
maris, succurre ca-
denti,
Surgere qui curat, po-
pulo ; tu quæ genuis-
ti,
Natura mirante, tuum
sanctum Genitorem :
Virgo prius ac poste-
rius, Gabrielis ab ore ;
Sumens illud Ave, pec-
catorum miserere.

M O T H E R of Jesus,
Heaven's open gate,
Star of the sea, support
the fallen state
Of mortals ; thou whose
womb thy Maker bore.
And yet, strange thing,
a virgin as before ;
Who didst, from Ga-
briel's hail, this news
receive ;
Repenting sinners by
thy prayers relieve.

In Advent.

V. Angelus Domini
nuntiavit Mariæ.

R. Et concepit de Spi-
ritu sancto.

OREMUS.

G R A T I A M tuam quæ-
sumus Domine, men-

V. The Angel of the
Lord declared his mes-
sage to Mary.

R. And she conceiv-
ed the Holy Ghost.

LET US PRAY.

P O U R forth, we be-
seech Thee, O Lord,

tibus nostris infunde ;
ut qui, Angelo nunti-
ante, Christi Filii tui
incarnationem cognovi-
mus, passionem ejus et
crucein ad resurrectio-
nis gloriam perducamur.
Per eundem Christum
Dominum nostrum.

R. Amen.

Thy grace into our
hearts, that we, to whom
the incarnation of Christ
Thy Son has been made
known by the message
of an Angel, may, by
His passion and cross,
be brought to the glory
of His resurrection :
Through the same
Christ, our Lord.

R. Amen.

After Advent.

*V. Post partum Vir-
go inviolata perman-
sisti.*

*R. Dei genitrix, in-
tercede pro nobis.*

OREMUS.

DEUS, qui salutis æ-
ternæ, beatæ Ma-
riæ virginitate fœcunda,
humano generi præmia
præstitisti : tribue, quæ-
sumus ; ut ipsam pro-
nobis intercedere sentia-
mus, per quam merui-
mus auctorem vitæ sus-

*V. After child-birth,
thou didst remain an
inviolat virgin.*

*R. Mother of God,
make intercession for us.*

LET US PRAY.

O GOD, who, by the
fruitful virginity of
the Blessed Virgin Ma-
ry, hast given to man-
kind the rewards of eter-
nal salvation ; grant,
we beseech Thee, that
we may be sensible of
the benefits of her in-

cipere, Dominum nostrum Jesum Christum filium tuum. Amen.

tercession, by whom we have received the Author of life, our Lord Jesus Christ, Thy Son.
Amen.

From the Purification to Easter.

AVE Regina cœlorum;

Ave, Domina Angelorum :

Salve, radix, salve, porta,

Ex qua mundo lux est orta.

Gaude, Virgo gloriosa, Super omnes speciosa :

Vale, o valde decora :

Et pro nobis Christum exora.

V. Dignare me laudare te, Virgo sacrata.

R. Da mihi virtutem contra hostes tuos.

OREMUS.

CONCEDE, misericors Deus, fragilitati

HAIL, Mary, Queen of heavenly spheres.

Hail, whom the angelic host revere.

Hail, fruitful root, hail, sacred gate,

Whence the world's light derives its date.

O glorious maid, with beauty bless'd !

May joys eternal fill thy breast :

Thus crown'd with beauty and with joy,

Thy prayers with Christ for us employ.

V. Vouchsafe, O sacred Virgin, to accept my praises.

R. Give me power against thy enemies.

LET US PRAY.

GRANT us, O merciful God, strength

nostræ præsidium ; ut
quî sanctæ Dei genitricis
memoriam agimus
intercessionis ejus auxi-
lio a nostris iniquitati-
bus resurgamus. Per
eundem Christum Do-
minum nostrum.

R. Amen.

against all our weak-
ness ; that we, who cel-
ebrate the memory of
the holy Mother of God,
may, by the help of her
intercession, rise again
from our iniquities :
Through the same
Christ, our Lord.

R. Amen.

From Easter until Trinity, Regina cœli, page 46.

From Trinity Sunday till Advent.

SALVE, Regina, Ma-
ter misericordiæ ; vi-
ta, dulcedo, et spes nos-
tra, salve.

Ad te clamamus, ex-
sules filii Evæ. Ad te
suspiramus, gementes
et flentes, in hac lacry-
marum valle.

Eia ergo advocata
nostra, illos tuos mise-
ricordes oculos ad nos
converte.

Et Jesum benedictum
fructum ventris tui, no-

HAIL, O Queen, O
Mother of mercy !
hail, our life, our com-
fort, and our hope.

We, the banished
children of Eve, cry out
unto thee. To thee we
send up our sighs, groan-
ing and weeping in this
vale of tears.

Come, then, our ad-
vocate, and look upon
us with those, thy pity-
ing eyes.

And after this, our
banishment, show us

bis post hoc exsilium
ostende :

O clemens ! O pia !
O dulcis Virgo Maria !

V. Ora pro nobis,
sancta Dei Genitrix !

R. Ut digni efficiamur
promissionibus
Christi.

OREMUS.

OMNIPOTENS sempiternus Deus, qui gloriosæ Virginis Matris Mariæ corpus et animam ut dignum Filii tui habitaculum effici mereretur, Spiritu sancto cooperator, præparasti ; da, ut ejus commemoratione lætatur, ejus pia intercessionem ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum.

R. Amen.

Jesus, the blessed fruit
of thy womb.

O merciful ! O pious !
O sweet Virgin Mary !

V. Pray for us, O
holy Mother of God !

R. That we may be
made worthy of the
promises of Christ.

LET US PRAY.

ALMIGHTY and eternal God ! who, by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother, Mary, that she might become a worthy habitation for Thy Son ; grant, that as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Through the same Christ, our Lord

R. Amen.

V. Divinum auxilium
maneant semper nobis-
cum.

R. Amen.

V. May the divine
assistance always re-
main with us.

R. Amen.

VESPERS ON THE FESTIVALS OF THE B. V. MARY.

*Psalms, Dixit Dominus, page 242, Laudate pueri Domi-
num, page 247.*

PSALM 121.

The desire and hope of the just for the coming of the kingdom
of God, and the peace of His Church.

LÆTATUS sum in
his quæ dicta sunt
mihi : * in domum Do-
mini ibimus.

Stantes erant pedes
nostri, * in atriis tuis
Jerusalem.

Jerusalem, quæ ædi-
ficatur ut civitas : * cu-
jus participatio ejus in
idipsum.

Illuc enim ascende-
runt tribus, tribus Do-
mini : * testimonium
Israel ad confitendum
nomini Domini.

I REJOICED at the
things that were said
to me : We shall go in-
to the house of the Lord.

Our feet were stand-
ing in Thy courts, O
Jerusalem.

Jerusalem, which is
built as a city : which is
compact together.

For thither did the
tribes go up, the tribes
of the Lord ; the testi-
mony of Isreal, to praise
the name of the Lord.

Quia illic sederunt
sedes in iudicio, * sedes
super domum David.

Rogate quæ ad pa-
cem sunt Jerusalem :
* et abundantia diligen-
tibus te.

Fiat pax in virtute tua,
* et abundantia in tur-
ribus tuis.

Propter fratres meos,
et proximos meos, * lo-
quebar pacem de te.

Propter domum Do-
mini Dei nostri, * quæ-
sivi bono tibi.

Gloria Patri, &c.

Because there are set
thrones of judgment,
seats upon the house of
David.

Pray ye for the peace
of Jerusalem ; and abun-
dance for them that love
Thee.

Let peace be in Thy
strength ; and abun-
dance in Thy towers.

For the sake of my
brethren and of my
neighbors, I wished
peace to thee.

Because of the house
of the Lord our God, I
have sought good things
for Thee.

Glory, &c.

PSALM 126.

Nothing can be done without God's grace and blessing.

NISI Dominus ædifi-
caverit domum, *
in vanum laboraverunt
qui ædificant eam.

Nisi Dominus custo-
dierit civitatem, * frus-
tra vigilat qui custodit
eam.

UNLESS the Lord
build the house,
they labor in vain that
build it.

Unless the Lord keep
the city, he watcheth in
vain that keepeth it.

Vanum est vobis ante
lucem surgere : * sur-
gite postquam sederitis,
qui manducatis panem
doloris.

Cum dederit dilectis
suis somnum ; * ecce
hæreditas Domini, filii :
merces, fructus ventris.

Sicut sagittæ in ma-
nu potentis : * ita filii
excussorum.

Beatus vir qui imple-
vit desiderium suum ex
ipsis : * non confunde-
tur cum loquetur ini-
micis suis in porta.

Gloria Patri, &c.

It is vain for you to
rise before light ; rise
after ye have rested, ye
that eat the bread of
sorrow.

When He shall give
sleep to His beloved :
behold, the inheritance
of the Lord are chil-
dren ; the reward, the
fruit of the womb.

— arrows in the hand
of the mighty, so the
children of them that
are shaken.

Blessed is the man
that hath filled his de-
sire with them ; he shall
not be confounded when
he shall speak to his
enemies in the gate.

Glory, &c.

PSALM 147.

The Church is called upon to Praise God for His peculiar
graces and favors to His people.

LAUDA, Jerusalem,
Dominum : * lauda
Deum tuum, Sion.

PRAISE the Lord, O
Jerusalem ; praise
thy God, O Sion.

Quoniam confortavit
seras portarum tuarum :
* benedixit filiis tuis in
te.

Qui posuit fines tuos
pacem : * et adipe fru-
menti satiat te.

Qui emittit eloquium
suum terræ : * velociter
currit sermo ejus.

Qui dat nivem sicut
lanam : * nebulam sicut
cinerem spargit.

Mittit crystallum su-
am sicut buccellas : *
ante faciem frigoris ejus
quis sustinebit ?

Emittet verbum suum
et liquefaciet ea ; * fla-
bit spiritus ejus, et flu-
ent aquæ.

Qui annuntiat verbum
suum Jacob ; * justitias
et judicia sua Israel.

Non fecit taliter omni

Because He hath
strengthened the bolts
of the gates : He hath
blessed thy children
within thee.

Who hath placed
peace in thy horders ;
and filleth thee with the
finest corn.

Who sendeth forth
His speech to the earth :
He word runneth swift-
ly.

Who giveth snow
like wool ; scattereth
mists like ashes.

He sendeth His crys-
tal like morsels : who
shall stand before the
face of His cold ?

He shall send out His
word, and shall melt
them ; His wind shall
blow, and the waters
shall run.

Who declareth His
word to Jacob ; His pre-
cepts and His judgments
to Israel.

He hath not done in

nationi ; * et iudicia sua
non manifestavit eis.

like manner to every
nation : and His judg-
ments He hath not
made manifest to them.

Gloria Patri, &c.

Glory, &c.

HYMN.

A VE Maris Stella,
A Dei Mater Alma,
Atque semper Virgo,
Felix Cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace
Mutans Hevæ nomen.

Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse matrem :
Sumat per te preces
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos
Mites fac et castos.

Vitam præsta puram,
Iter para tutum ;
Ut videntes Jesum,
Semper collætémur.

GENTLE Star of ocean !
G Portal of the sky !
Ever Virgin Mother
Of the Lord Most High !

Oh ! by Gabriel's Ave,
Utter'd long ago,
Eva's name reversing,
'Stablish peace below.

Break the captive's fetters ;
Light on blindness pour :
All our ills expelling.
Every bliss implore.

Show thyself a Mother :
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins !
To thy shelter take us :
Gentlest of the gentle !
Chaste and gentle make
us.

Still as on we journey,
Help our weak endeavor ;
Till with thee and Jesus
We rejoice forever.

Sit laus Deo Patri,

Summo Christo decus,
Spiri'tui Sancto,
Tribus honor unus.

Amen.

V. Dignare me, laudare
te, Virgo sacrata.

R. Da mihi virtutem
contra hostes tuos.

Through the highest Hea-
ven,

To the Almighty Three,
Father, Son, and Spirit,
One same glory be.

Amen.

V. Make me worthy, O
sacred Virgin, to praise
thee.

R. Give me strength
against thy enemies.

ON FESTIVALS OF THE APOSTLES.

First Vespers : * Second Vespers, Psalms, *Dixit Domi-
nus*, page 242, *Laudate pueri Dominum*, page 247.

Faith and gratitude of the Psalmist.

CREDIDI, propter
quod locutus sum :
ego autem humiliatus
sum nimis.

Ego dixi in excessu
meo : * Omnis homo
mendax.

Quid retribuam Do-
mino * pro omnibus,
quæ retribuit mihi ?

I HAVE believed,
therefore have I spo-
ken : but I have been
humbled exceedingly.

I said in my trans-
port : every man is a
liar.

What shall I render
to the Lord, for all the
things that He hath
rendered to me ?

* The asterick designates those festivals for which no parti-
cular Psalms are appointed : on these festivals, the Psalms
which are placed under the head of Sunday are said. The
first vespers are said on the eve of the festival.

Calicem salutaris acci-
piam, * et nomen Do-
mini invocabo.

Vota mea Domino
reddam coram omni po-
pulo ejus : * pretiosa in
conspectu Domini mors
sanctorum ejus.

O Domine, quia ego
servus tuus : * ego ser-
vus tuus, et filius an-
cillæ tuæ.

Dirupisti vincula mea:
* tibi sacrificabo hos-
tiam laudis, et nomen
Domini invocabo.

Vota mea Domino
reddam in conspectu
omnis populi ejus : * in
atriis domus Domini,
in medio tui, Jerusalem.

Gloria Patri, &c.

I will take the cup of
salvation : and I will
call upon the name of
the Lord.

I will pay my vows
to the Lord, before all
His people : precious in
the sight of the Lord is
the death of His saints.

O Lord, for I am Thy
servant : I am Thy ser-
vant, and the son of
Thy handmaid.

Thou hast broken my
bonds : I will sacrifice
to Thee the sacrifice of
praise, and I will call up-
on the name of the Lord.

I will pay my vows
to the Lord in the sight
of all His people : in
the courts of the house
of the Lord, in the midst
of thee, O Jerusalem.

Glory, &c.

PSALM 125.

The joy of a soul at her release from the slavery of sin.

IN convertendo Domi-
nus captivitatem Sion, | W H E N the Lord
brought back the

* facti sumus sicut consolati :

Tunc repletum est gaudio os nostrum, * et lingua nostra exultatione.

Tunc dicent inter gentes : * Magnificavit Dominus facere cum eis.

Magnificavit Dominus facere nobiscum : * facti sumus lætantes.

Converte, Domine, captivitatem nostram, * sicut torrens in austro.

Qui seminant in lacrymis, * in exultatione metent.

Euntes ibant et flebant, * mittentes semina sua.

Venientes autem venient cum exultatione, * portantes manipulos suos.

Gloria Patri, &c.

captivity of Sion ; we became like men comforted.

Then was our mouth filled with gladness : and our tongue with joy.

Then shall they say among the Gentiles : The Lord hath done great things for them.

The Lord hath done great things for us : we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears, shall reap in joy.

Going, they went and wept, casting their seeds.

But coming, they shall come with joyfulness, carrying their sheaves.

Glory, &c.

PSALM 138.

God's special providence over His servants.

DOMINE, probasti me et cognovisti me: tu cognovisti sessionem meam, et resurrectionem meam.

Intellexisti cogitationes meas de longe: * semitam meam et funiculum meum investigasti.

Et omnes vias prævidisti: * quia non est sermo in lingua mea.

Ecce, Domine, tu cognovisti omnia, novissima et antiqua: * tu formasti me, et posuisti super me manum tuam.

Mirabilis facta est scientia tua ex me: * confortata est, et non potero ad eam.

Quo ibo a spiritu tuo? et quo a facie tua fugiam?

Si ascendero in cœ-

LORD, Thou hast proved me, and known me; Thou hast known my sitting down and my rising up.

Thou hast understood my thoughts afar off: my path and my line Thou hast searched out.

And Thou hast foreseen all my ways: for there is no speech in my tongue.

Behold, O Lord, Thou hast known all things, the last and those of old: Thou hast formed me, and hast laid Thy hand upon me.

Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

Whither shall I go from Thy spirit? or whither shall I flee from Thy face?

If I ascend into heav-

lum, tu illic es : * si
descendero in infernum,
ades.

Si sumpsero pennas
meas diluculo, * et ha-
bitavero in extremis
maris.

Etenim illuc manus
tua deducet me : * et
tenebit me dextera tua.

Et dixi : Forsitan te-
nebræ conculcabunt me :
* et nox illuminatio
mea in deliciis meis.

Quia tenebræ non
obscurabuntur a te, et
nox sicut dies illumina-
bitur : * sicut tenebræ
ejus, ita et lumen ejus.

Qui tu possedisti re-
nes meos : * suscepisti
me de utero matris meæ.

Confitebor tibi quia
terribiliter magnificatus
es : * mirabilia opera
tua, et anima mea cog-
noscit nimis.

en, Thou art there : if
I descend into hell, Thou
art present.

If I take my wings
early in the morning,
and dwell in the utter-
most parts of the sea,

Even there also shall
Thy hand lead me ; and
Thy right hand shall
hold me.

And I said : Perhaps
darkness shall cover me :
and night shall be my
light in my pleasures.

But darkness shall
not be dark to Thee,
and night shall be light
as the day : the dark-
ness thereof, and the
light thereof, are alike
to Thee.

For Thou hast pos-
sessed my reins : from
my mother's womb,
Thou hast protected me.

I will praise Thee, for
Thou art fearfully mag-
nified : wonderful are
Thy works, and my
soul knoweth right well.

Non est occultatum os meum a te, quod fecisti in occulto ; * et substantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, et in libro tuo omnes scribentur : * dies formabuntur, et nemo in eis.

Mihi autem nimis honorificati sunt amici tui, Deus : * nimis confortatus est principatus eorum.

Dinumerabo eos, et super arenam multiplicabuntur : * exsurrexi, et adhuc sum tecum.

Si occideris, Deus, peccatores : * viri sanguinum declinate a me.

Quia dicitis in cogitatione : * Accipient in vanitate civitates tuas.

Nonne qui oderunt te

My bone is not hidden from Thee, which Thou hast made in secret ; and my substance in the lower parts of the earth.

The eyes did see my imperfect being, and in Thy book all shall be written : days shall be formed, and no one in them.

But to me, Thy friends, O God, are made exceedingly honorable : their principality is exceedingly strengthened.

I will number them, and they shall be multiplied above the sand : I rose up, and am still with Thee.

If Thou wilt kill the wicked, O God : ye men of blood, depart from me.

Because ye say in thought : they shall receive Thy cities in vain.

Have I not hated

Domine, oderam : * et
super inimicos tuos ta-
bescebam ?

Perfecto odio oderam
illos : * et inimici facti
sunt mihi.

Proba me, Deus, et
scito cor meum : * in-
terroga me, et cognosce
semitas meas.

Et vide si via iniqui-
tatis in me est : * et
deduc me in via æterna.

Gloria Patri, &c.

them, O Lord, that
hated Thee ; and pined
away because of Thy
enemies ?

I have hated them
with a perfect hatred :
and they are become
enemies to me.

Prove me, O God,
and know my heart :
examine me, and know
my paths.

And see if there be
in me the way of ini-
quity : and lead me in
the eternal way.

Glory, &c.

ON FESTIVALS OF ONE MARTYR OR SEVERAL.—
First Vespers : * Second Vespers, instead of *Laudate*
Dominum, the last psalm is *Credidi*, page 266.

ON FESTIVALS OF CONFESSORS, NOT BISHOPS. *

ON FESTIVALS OF CONFESSORS, BISHOPS.

First Vespers : * in the second Vespers, the last psalm
is the following :

PSALM 131.

A prayer for the fulfilling of the promise made to David.

MEMENTO, Domine,
David, * et omnis
mensuetudinis ejus.

O LORD, remember
David, and all his
humiliation :

Sicut juravit Domi-
no, * votum vovit Deo
Jacob :

Si introiero in taber-
naculum domus meæ :
* si ascendero in lec-
tum strati mei :

Si dederò somnum
oculis meis, * et palpe-
bris meis, dormitatio-
nem ;

Et requiem tempori-
bus meis, donec inve-
niam locum Domino, *
tabernaculum Deo Ja-
cob.

Ecce audivimus eam
in Ephrata : * inveni-
mus eam in campis sil-
væ.

Introibimus in taber-
naculum ejus : * ado-
rabimus in loco, ubi ste-
terunt pedes ejus.

Surge, Domine, in re-
quiem tuam, * tu et
arca sanctificationis tuæ.

Sacerdotes tui indu-
antur justitiam : * et

How he sware to the
Lord : he vowed to the
God of Jacob :

If I shall enter into
my dwelling ; if I shall
go up into the bed
wherein I lie :

If I shall give sleep
to my eyes, or slumber
to my eye-lids,

Or rest to my tem-
ples : until I find out a
place for the Lord, a
tabernacle for the God
of Jacob.

Behold, we have
heard of it in Ephrata ;
we have found it in the
fields of the wood.

We will go into His
tabernacle ; we will a-
dore in the place where
His feet stood.

Arise, O Lord, into
Thy resting place ;
Thou and the ark,
which Thou hast sanc-
tified.

Let Thy priests be
clothed with justice :

sancti tui exsultent.

Propter David servum tuum, * non avertas faciem Christi tui.

Juravit Dominus David veritatem et non frustrabitur eam : * de fructu ventris tui ponam super sedem tuam.

Si custodierint filii tui testamentum meum, * et testimonia mea hæc, quæ docebo eos :

Et Filii eorum usque in sæculum, * sedebunt super sedem tuam.

Quoniam elegit Dominus Sion : * elegit eam in habitationem sibi.

Hæc requies mea in sæculum sæculi : * hic habitabo, quoniam elegi eam.

Vidui ejus benedicens benedicam : * pauperes ejus saturabo panibus.

and let Thy saints rejoice.

For Thy servant David's sake, turn not away the face of Thy anointed.

The Lord hath sworn truth to David ; and He will not make it void : of the fruit of thy womb I will set upon thy throne.

If thy children will keep My covenant, and these My testimonies which I shall teach them :

Their children also forevermore shall sit upon thy throne.

For the Lord hath chosen Sion : He hath chosen it for His dwelling.

This is My rest forever and ever : here will I dwell, for I have chosen it.

Blessing I will bless her widow ; I will satisfy her poor with bread.

Sacerdotes ejus induam salutari : * et sancti ejus exultatione exultabunt.

Illuc producam cornu David : * paravi lucernam Christo meo.

Inimicos ejus induam confusione : * super ipsum autem effloreat sanctificatio mea.

Gloria, &c.

I will clothe her priests with salvation : and her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David : I have prepared a lamp for my anointed.

His enemies I will clothe with confusion : but upon him shall My sanctification flourish.

Glory, &c.

ON FESTIVALS OF VIRGINS.—The Psalms as on Festivals of the Blessed Virgin, page 261.

ON FESTIVALS OF HOLY WOMEN.—Psalms as the preceding.

ON THE FESTIVAL OF ALL-SAINTS.—At Second Vespers, the last Psalm is *Credidi*, page 266.

IN ADVENT.—Second Vespers.*

ON CHRISTMAS DAY.

First Vespers : * Second Vespers, Psalms, *Dixit Dominus*, page 242, *Confitebor*, page 243, *Beatus vir*, page 245.

PSALM 129.

An excellent model for sinners imploring the divine mercy.

DE profundis clamavi
ad te, Domine : *
Domine, exaudi vocem
meam.

Fiant aures tuæ in-
tendentes, * in vocem
deprecationis meæ.

Si iniquitates obser-
vaveris, Domine ; * Do-
mine, quis sustinebit ?

Quia apud te propi-
tatio est ; * et propter
legem tuam sustinui te,
Domine.

Sustinuit anima mea
in verbo ejus ; * spera-
vit anima mea in Do-
mino.

A custodia matutina
usque ad noctem ; *
Speret Israel in Domi-
no.

Quia apud Dominum
misericordia ; * et co-
piosa apud eum redemp-
tio.

OUT of the depths I
have cried to Thee,
O Lord : Lord, hear my
voice.

Let Thy ears be at-
tentive to the voice of
my supplication.

If Thou, O Lord,
wilt mark our iniqui-
ties, Lord, who shall
stand ?

For with Thee there
is merciful forgiveness :
and by reason of Thy
law, I have waited for
Thee, O Lord.

My soul hath relied
on His word : my soul
hath hoped in the Lord.

From the morning
watch even unto night,
let Israel hope in the
Lord.

Because with the
Lord there is mercy ;
and with Him plentiful
redemption.

Et ipse redimet Israel, * ex omnibus iniquitatibus ejus.

Gloria, &c.

And He shall redeem Israel from all his iniquities.

Glory, &c.

The fifth Psalm, Memento, Domine, p. 272.

ON THE FESTIVAL OF THE EPIPHANY. *

ON THE FESTIVAL OF THE HOLY NAME OF JESUS.

IN LENT.—Second Vespers. *

ON THE FESTIVAL OF EASTER.—Second Vespers. *

ON THE FESTIVAL OF ASCENSION. *

ON THE FESTIVAL OF WHITSUNDAY. *

ON THE FESTIVAL OF CORPUS CHRISTI.

Psalms Dixit Dominus, page 242, Confitebor, page 243, Credidi, page 266.

PSALM 127.

The fear of God is the way to happiness.

BEATI omnes qui time-
rent Dominum: * qui
ambulant in viis ejus.

Labores manuum tua-
rum quia manducabis :

BLESSED are all they
that fear the Lord :
that walk in His ways.
For thou shalt eat the
labors of thy hands :

* beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans, * in lateribus domus tuæ.

Filii tui sicut novellæ olivarum, * in circuitu mensæ tuæ.

Ecce sic benedicetur homo, * qui timet Dominum.

Benedicat tibi Dominus ex Sion : * et videas bona Jerusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum, * pacem super Israel.

Gloria Patri, &c.

blessed art thou, and it shall be well with thee.

Thy wife as a fruitful vine, on the sides of thy house.

Thy children as olive plants round about thy table.

Behold, thus shall the man that feareth the Lord be blessed.

May the Lord bless thee out of Sion : and mayst thou see the good things of Jerusalem, all the days of thy life.

And mayst thou see thy children's children, peace upon Israel.

Glory, &c.

The fifth Psalm, Lauda Jerusalem, page 263



HYMNS AND PROSES

FOR DIFFERENT SEASONS AND FESTIVALS.

IN ADVENT.

CREATOR alme side-
rum,
Æterna lux credentium,
Jesu Redemptor Omnium,
Intende votis supplicum.

Qui dæmonis ne fraudibus
Periret orbis, impetu
Amoris actus, languidi
Mundi medela factus es.

Commune qui mundi nefas
Ut expiaret, ad crucem
Æ Virginis sacrario
Intacta prodixit Victima.

Cujus potestas gloriæ,
Nomenque cum primum so-
nat,
Et cœlites et inferi
Tremante curvantur genu.

CREATOR of the Starry
frame,
Eternal light of all who live,
Jesus, Redeemer of man-
kind,
An ear to Thy poor sup-
pliants give.

When man was sunk in sin
and death,
Lost in the depth of Satan's
snare,
Love brought Thee down
to cure our ills,
By taking of those ills a
share.

Thou, for the sake of guilty
man,
Causing Thine own pure
Blood to flow,
Didst issue from Thy virgin
shrine,
And to the cross a Victim
go.

So great the glory of Thy
might,
If we but chance Thy name
to sound,
At once all Heaven and
hell unite
In bending low with awe
profound.

Te deprecamur, ultimæ
Magnum diei Judicem :
Armis supernæ gratiæ.
Defende nos ab hostibus.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Amen.

Great Judge of all, in that
last day,
When friends shall fail, and
foes combine,
Be present then with us,
we pray,
To guard us with Thine
arm divine.

To God the Father, and
the Son,
All praise, and power, and
glory be ;
With Thee, O holy Com-
forter,
Henceforth, through all
eternity. Amen.

CHRISTMAS.

JESU, Redemptor omni-
um,
Quem, lucis ante originem,
Parem paternæ gloriæ
Pater supremus edidit:

Tu lumen et splendor Pa-
tris,
Tu spes perennis omnium,
Intende quas fundunt pre-
ces
Tui per orbem servuli.

Memento, rerum Conditor,

JESUS redeemer of the
world,
Who ere the earliest dawn
of light,
Wast from eternal ages
born,
Immense in glory as in
might.

Immortal Hope of all man-
kind,
In whom the Father's face
we see,
Hear Thou the prayers
Thy people pour,
This day, throughout the
world to Thee.

Remember, O Creator
Lord,

Nostri quod olim corporis,
 Sacrata ab alvo Virginis
 Nascendo, formam sump-
 seris.

Testatur hoc præsens dies,
 Currens per anni circulum,
 Quod solus e sinu Patris
 Mundi salus adveneris.

Hunc astra, tellus, sequera,
 Hunc omne quod cælo su-
 best,
 Salutis auctorem novæ
 Novo salutat cantico.

Et nos, beata quos sacri
 Rigavit unda sanguinis,
 Natalis ob diem tui
 Hymni tributum solvimus.

Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 Cum Patre et almo Spiritu,
 In sempiterna sæcula.

Amen.

That in the Virgin's sacred
 womb,
 Thou wast conceived, and
 of her flesh
 Didst our mortality assume.

This ever-bless'd recurring
 day,
 Its witness bears, that all
 alone,
 From Thy own Father's
 bosom forth,
 To save the world Thou
 camest down.

O day, to which the seas
 and sky,
 And earth and Heaven,
 glad welcome sing;
 O day, which heal'd our
 misery,
 And brought on earth sal-
 vation's King.

We too, O Lord, who have
 been cleansed,
 In Thy own font of Blood
 divine,
 Offer the tribute of sweet
 song,
 On this bless'd natal day
 of Thine.

O Jesus, born of Virgin
 bright,
 Immortal glory be to Thee;
 Praise to the Father infi-
 nite,
 And Holy Ghost eternally.

Amen



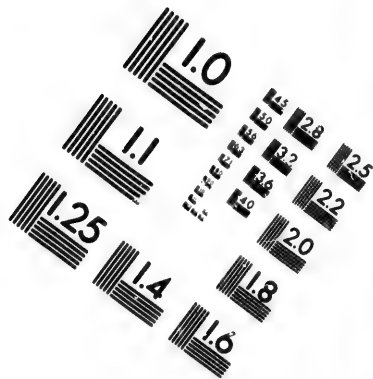
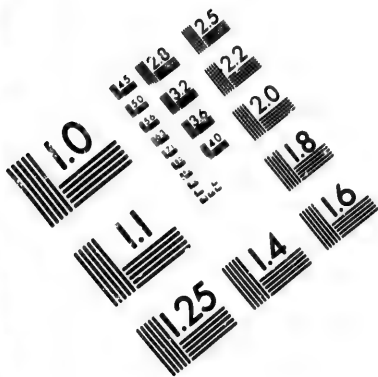
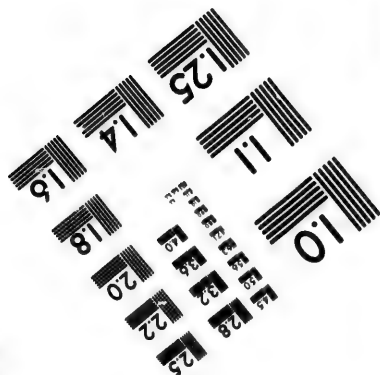
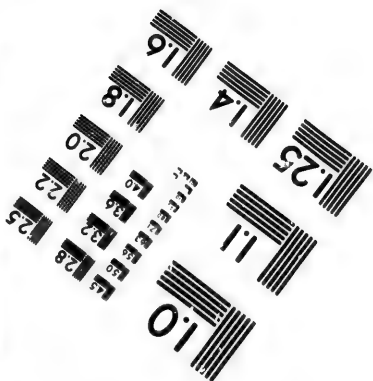
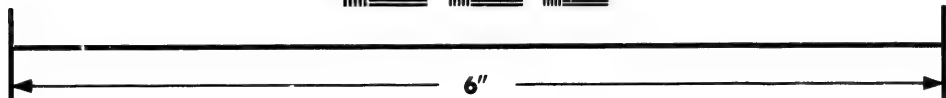
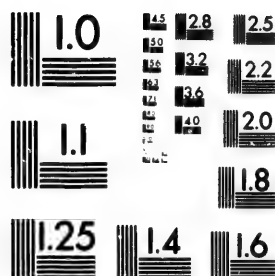


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ADESTE FIDELES.

ADESTE, fideles,
 A Læti, triumphantes ;
 Venite, venite, in Bethle-
 hem.
 Natum videte
 Regem Angelorum.
 Venite, adoremus ;
 Venite, adoremus ;
 Venite, adoremus
 Dominum.

Deum de Deo,
 Lumen de lumine,
 Gestant puellæ viscera,
 Deum verum,
 Genitum non factum,
 Venite, &c.

Cantet nunc Io !
 Chorus angelorum,
 Cantet nunc aula cele-
 stium.
 Gloria, Gloria,
 In excelsis Deo :
 Venite, &c.

Ergo qui natus
 Die hodierna,
 Jesu tibi sit gloria.
 Patris æterni
 Verbum caro factum.
 Venite, &c.

WITH hearts truly grate-
 ful,
 Come all ye faithful,
 To Jesus, to Jesus in Beth-
 lehem.
 See Christ your Savior,
 Heaven's greatest favor.
 Let's hasten to adore Him,
 Let's hasten to adore Him,
 Let's hasten to adore Him,
 Our God and King.

God to God equal,
 Light of Light, Eternal ;
 Carried in Virgin's ever
 spotless womb :
 He all preceeded,
 Begot, not created :
 Let's hasten, &c.

Angel's now praise Him,
 Loud their voices raising,
 The heavenly mansions
 with joy now ring :
 Praise, honor, glory,
 To Him who's most holy :
 Let's hasten, &c.

To Jesus, born this day,
 Grateful homage repay ;
 To Him who all heavenly
 gifts doth bring ;
 Word, uncreated,
 To our flesh united :
 Let's hasten, &c.

THE EPIPHANY.

CRUDELIS Herodes, Deum
Regem Venire quid times ?

Non eripit mortalia

Qui regna dat cœlestia.

Ibant Magi, quam viderant

Stellam sequentes præviam:

Lumen requirunt lumine,

Deum fatentur munere.

Lavacra puri gurgitis

Cœlestis Agnus attigit :

Peccata quæ non detulit,

Nos abluendo sustulit.

Novum genus potentis,

Aquæ rubescunt hydris,
Vinumque jussa fundere

Mutavit unda originem.

Jesu, tibi sit gloria,

O CRUEL Herod, why thus
fear

Thy King and God who
comes below ?

No earthly crown comes
He to take,

Who heav'nly Kingdoms
doth bestow.

The wiser Magi see the
star,

And follow as it leads be-
fore :

By its pure ray they seek
the Light,

And with their gifts that
Light adore.

Behold at length the heav-
enly Lamb,

Baptized in Jordan's sacred
flood ;

There consecrating by His
touch,

Water to cleanse us in His
Blood.

But Cana saw her glorious
Lord

Begin His miracles divine ;
When water, reddening at
His word,

Flow'd forth obedient in
wine.

To Thee, O Jesus, who
Thyself

Qui apparuisti gentibus,
Cum Patre, et almo Spiritu,
In æternæ sæculæ.

Amen.

Hast to the Gentile world
display'd,
Praise, with the Father
evermore,
And with the Holy Ghost,
be paid.

Amen.

THE HOLY NAME OF JESUS.

JESU dulcis memoria,
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis præsentia.
Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius,
Quam Jesus, Dei Filius,
Jesu, spes pœnitentibus.
Quam pius es petentibus !
Quam bonus te quærenti-
bus !
Sed quid invenientibus !

Nec lingua valet dicere,
Nec littera exprimere ;
Expertus potest credere,

JESUS the very thought of
Thee,
With sweetness fills my
breast ;
But sweeter far Thy face
to see,
And in Thy presence rest.
Nor voice can sing, nor
heart can frame,
Nor can the memory find,
A sweeter sound than Thy
blest name,
O Savior of mankind.

O hope of every contrite
heart,
O joy of all the meek,
To those who fall, how
kind Thou art !
How good to those who
seek !

But what to those who
find ? ah this,
Nor tongue nor pen can
show ;
The love of Jesus, what it
is,

Quid sid Jesum diligere.

None but His lov'd ones
know.

Sis, Jesu, nostrum - gau-
dium,

Jesus, our only joy, be
Thou,

Qui es futurus præmium ;
Sit nostra in te gloria,

As Thou our prize wilt be ;
Jesus, be Thou our glory
now,

Per cuncta semper sæcula.
Amen.

And through eternity.
Amen.

IN LENT.

AUDI, benigne Conditor,
Nostras preces cum fletibus,

THOU loving Maker of
mankind,
Before Thy throne we pray
and weep ;
Oh ! strengthen us with
grace divine,
Duly this sacred Lent to
keep.

In hoc sacro jejunio

Oh ! strengthen us with
grace divine,
Duly this sacred Lent to
keep.

Fusas quadragenario.

Scrutator alme cordium,

Searcher of hearts, Thou
dost our ills

Infirma tu scis virium :

Discern, and all our weak-
ness know :

Ad te reversis exhibe

Again to Thee with tears
we turn ;

Remissionis gratiam.

Again to us Thy mercy
show.

Multum quidem peccavi-
mus,

Much have we sinn'd ; but
we confess

Sed parce confitentibus :

Our guilt, and all our faults
deplora :

Ad nominis laudem tui

Oh, for the praise of Thy
great name,

Confer medelam languidis.

Our fainting souls to health
restore.

Concede nostrum conteri
 Corpus per abstinentiam,
 Culpæ ut relinquunt pabu-
 lum
 Jejuna corda criminum.
 Præsta, beata Trinitas,
 Concede, simplex Unitas,
 Ut fructuosa sint tuis
 Jejuniorum munera.

And grant us, while by
 fasts we strive
 This mortal body to con-
 trol,
 To fast from all the food of
 sin,
 And so to purify the soul.

Hear us, O Trinity thrice
 blest;
 Sole Unity, to Thee we
 cry:
 Vouchsafe us from these
 fasts below,
 To reap immortal fruit on
 high. Amen.

PASSION AND PALM SUNDAY.

VEXILLA Regis prodeunt:
 Fulget crucis mysterium,
 Qua vita mortem pertulit,
 Et morte vitam protulit.

Quæ vulnerata lanceæ
 Mucrone diro, criminum
 Ut nos lavaret sordibus,
 Manavit unda et sanguine.

Impleta sunt quæ concinit

FORTH comes the standard
 of the King:
 All hail, 'Thou mystery
 ador'd!
 Hail, cross on which the
 Life Himself died,
 And by death our life re-
 stor'd.

On which our Savior's
 holy side,
 Rent open with a cruel
 spear,
 Of blood and water pour'd
 a stream,
 To wash us from defile-
 ment clear.

O sacred wood, in thee ful-
 fill'd

David Ideli carmine,
Dicendo nationibus :
Regnavit a ligno Dens.

Arbor decora et fulgida,
Ornata regis purpura,
Electa digno stipite,
Tam sancta membra tan-
gere.

Beata cujus brachiis
Pretium pendit sæculi,
Statéra facta corporis,
Tulitque prædam tartari.

O Crux, ave, spes unica,
Hoc Passionis tempore,
Plis adauge gratiam,
Reisque dele crimina.

Te, fons salutis, Trinitas,
Collaudet omnis spiritus ;

Was holy David's truthful
lay,
Which told the world that
from a tree,
The Lord should all the
nations sway.

Most royally impurpled
o'er,
How beautiful thy stem
doth shine !
How glorious was its lot to
touch,
Those limbs so holy and
Divine !

Thrice blest, upon whose
arms outstretch'd
The Savior of the world
reclined,
Balance, sublime, upon
whose beam
Was weigh'd the Ransom
of mankind.

Hail Cross ! thou only
hope of man,
Hail, on this holy Passion-
day !
To saints increase the
grace they have ;
From sinners purge their
guilt away.

Salvation's spring, blest
Trinity.
Be praise to Thee Through
earth and skies :

Quibus Crucis victoriam

Largiris, adde præmium.

Thou through the Cross
the victory.

Dost give, oh! also give the
prize.

Amen.

Amen.

EASTER.

PROSE.

VICTIMÆ Paschali lau-
des

Immolent christiani.

Agnus redemit oves,

Christus innocens Patri

Reconciliavit peccatores.

Mors et vita duello

Confixere mirando :

Dux vitæ, mortuus,

Regnat vivus.

Die nobis, Maria,

Quid vidisti in via ?

YE dear, bought Chris-
tians come and sing,
The paschal praises of
your King.

That spotless Lamb, who
more than due,
Paid for His sheep, and
those sheep you ;

The guiltless Son has
wrought your peace,
And made His Father's an-
ger cease.

See ! life and death, in
bloody fight,
To conquer strive with all
their might :

Life's Author dies, but
lives again,
And even death by Him
was slain.

Say, happy Magdalen, Oh !
say,
What objects saw you by
the way ?

Sepulchrum Christi viven-
tis,

Et gloriam vidi resurgen-
tis ;

Angelicos testes,

Sudarium et vestes.

Surrexit Christus spes mea ;

Præcedet vos in Galilæam.

Scimus Christum surrexisse

A mortuis vere :

Tu nobis, victor

Rex, miserere,

Amen.

I saw the tomb of my dear
Lord :

I saw Himself, and Him
adored.

I saw the napkin and the
sheet,

That bound His head, and
wrapt His feet ;

I heard the angels witness
bear ;

" Jesus is ris'n, He is not
here :

Go tell His brethren they
shall see

Thine and their Hope in
Galilee."

We, Lord, with faithful
heart believe,

Thou art ris'n and shalt
ever live :

Thy conquering power o'er-
came the grave.

Let the same pow'r us sin-
ners save. Amen.

O FILII.

O FILII et filiæ,

Rex cœlestis, Rex gloriæ,

Morte surrexit hodie.

Alleluia.

Et Maria Magdalene,

O SONS and daughters, let
us sing :

The King of Heav'n, the
glorious King,

To day is risen triumph-
ing.

Alleluia.

On Sunday morn, at break
of day,

Et Jacobi, et Salome,
Venerunt corpus ungere.

Alleluia.

In albis sedens Angelus,
Respondit mulieribus,
Quia surrexit Dominus.

Alleluia.

Discipulis adstantibus,
In medio stetit Christus,
Dicens: Pax vobis omni-
bus.

Alleluia,

Postquam andivit Dydi-
mus
Quia surrexerat Jesus,
Remansit fide dubius.

Alleluia.

Vide, Thomas, vide latus,
Vide pedes, vide manus,
Noli esse incredulus.

Alleluia.

The faithful women went
their way,
To seek the tomb where
Jesus lay.

Alleluia.

An Angel clad in white
they see,
Who sat and spoke unto
the three,
"Your Lord doth go to Ga-
lilee."

Alleluia.

That night th'Apostles met
in fear;
Amidst them came the Lord
most dear,
And said, "My peace be
on all here."

Alleluia.

When Didymus the tidings
heard,
He doubted if it were the
Lord,
Until he came and spoke
the word.

Alleluia.

"My pierced side, O
Thomas, see;
My hands, My feet, I show
to thee;
Not faithless but believing
be."

Alleluia.

Quando Thomas Christi
 laus,
 Pedes vidit atque manna,
 Dixit: Tu es Deus meus.

Alleluia.

Beati qui non viderunt
 Et firmiter crediderunt !
 Vitam æternam habebunt.

Alleluia.

In hoc festo sanctissimo,
 Sit laus et jubilatio :
 Benedicamus Domino.

Alleluia.

De quibus nos humillimas
 Devotas atque debitas
 Deo dicamus gratias.

Alleluia.

No longer Thomas then de-
 nied ;
 He saw the Feet, the
 Hands, the Side ;
 "Thou art my Lord and
 God," he cried.
 Alleluia.

How blest are they who
 do not see,
 And yet whose faith is
 firm in Thee,
 For they shall live eter-
 nally.
 Alleluia.

On this most 'holy day of
 days,
 To Thee our heart and
 voice we raise,
 In laud, and jubilee, and
 praise.
 Alleluia.

Our grateful thanks to God
 let's give,
 In humblest manner, whilst
 we live,
 For all the favors we re-
 ceive.
 Alleluia.

LOW SUNDAY.

Ad Regias Agni dapes,
 Stolis a micti candidis,

Now at the Lamb's high
 royal feast,
 In robes of saintly white
 we sing,

Post transitum maris Rubri	Through the Red Sea in safety brought,
Christo canamus principi.	By Jesus, our immortal King.
Divina cujus charitas	Oh ! depth of love, for us He drinks
Sacrum propinat sanguinem,	The chalice of His agony :
Almique membra corporis	For us a victim on the cross,
Amor sacerdos immolat.	He meekly lays Him down to die.
Sparsum cruorem postibus	And as the avenging angel pass'd
Vastator horret Angelus ;	Of old, the blood-besprink- led door ;
Fugitque divisum mare ;	As the cleft sea a passage gave
Merguntur hostes fluctibus.	Then closed to whelm the Egyptians o'er ;
Jam Pascha nostrum Chris- tus est ;	So Christ, our Paschal Sa- crifice,
Paschalis idem Victima,	Has brought us safe all perils through ;
Et pura puris mentibus,	While for unleaven'd bread we need
Sinceritatis azyma.	But heart sincere and pur- pose true.
O vera cœli victima,	Hail ! purest Victim Heaven could find,
Subjecta cui sunt tartara,	The powers of hell to over- throw,
Soluta mortis vincula,	Who didst the chains of death destroy,
Recepta vitæ præmia !	Who dost the Price of life bestow.

Victor subactis inferis
Trophæa Christus explicat,
Cœloque aperto, subditum
Regem tenebrarum trahit.

Ut sis perenne mentibus
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna secula.

Amen.

Hail ! Victor Christ, hail !
risen King ;
To Thee alone belongs the
crown,
Who hast the heavenly
gates unbarr'd,
And dragg'd the prince of
darkness down.

O Jesus, from the death of
sin
Keep us, we pray ; so shall
Thou be
The everlasting paschal
joy
Of all the souls new born
in Thee.

Now to the Father and the
Son,
Who rose from death, be
glory given ;
With Thee, O holy Com-
forter,
Henceforth by all in earth
and Heaven.

Amen.

THIRD SUNDAY AFTER EASTER.

PATRONAGE OF ST. JOSEPH.

TE, Joseph, celebrent ag-
mina cœlitum :
Te cuncti resonent Chris-
tiadum chori :

JOSEPH, pure Spouse of
that immortal Bride,
Who shines in ever virgin
glory bright,

Qui clarus meritis, junctus
es inclytæ,
Casto fœdere Virgini.

Almo cum tumidam ger-
mine conjugem
Admirans, dubio tangeris
anxius,
Affatus superi Flaminus An-
gelus
Conceptum puerum docet.

Tu natum dominum strin-
gis ; ad exteras
Ægypti profugum tu seque-
ris plagas ;
Amisum Solymis quæris et
invenis,
Miscens gaudia fletibus.

Post mortem reliquos mors
pia consecrat,
Palmanque emeritos gloria
suscipit ;
Tu vivens, superis par-
frueris Deo,
Mira sorte beatior.

Nobis, summa Trias, parce
precantibus ;
Da Joseph meritis, sidera
scandere ;
Ut tandem liceat nos tibi
perpetim
Gratum promere canticum.

Amen.

Thy praise let all the earth
re-echoing send
Back to the realms of
light.

Thee, when sore doubts of
thine affianced wife
Had fill'd thy righteous
spirit with dismay,
An Angel visited, and with
blest words,
Scatter'd thy fears away.

Thine arms embraced thy
Maker newly born ;
With Him to Egypt's de-
sert didst thou flee ;
Him in Jerusalem didst
seek and find.
Oh, day of joy to thee !

Not until after death their
blissful crown
Others obtain ; but unto
thee was given
In thine own lifetime to
enjoy thy God,
As do the blest in Heaven.

Grant us, great Trinity, for
Joseph's sake,
The heights of immortality
to gain,
There, with glad tongues,
Thy praise to celebrate
In one eternal strain.

Amen.

ASCENSION.

SALUTIS humanæ sator,
 Jesu, voluptas cordium,
 Orbis redempti conditor.
 Et casta lux amantium.

Qua victus es clementia,
 Ut nostra ferres crimina ;
 Mortem subires innocens,
 A morte nos ut tolleres ?

Perrumpis infernum chaos ;
 Vincis catenas detrahis ;
 Victor triumpho nobili
 Ad dexteram Patris sedes.

Te cogit indulgentia
 Ut damna nostra sarcias,
 Tuique vultus compotes
 Dites beato lumine.

Tu dux ad astra et semita,

O THOU pure light of souls
 that love,
 True joy of ev'ry human
 breast,
 Sower of life's immortal
 seed,
 Our Maker and Redeemer
 blest.

What wondrous pity Thee
 o'ercame,
 To make our guilty load
 Thine own,
 And, sinless, suffer death
 and shame,
 For our transgressions to
 atone !

Thou, bursting Hades open
 wide,
 Didst all the captive souls
 unchain ;
 And thence to Thy dread
 Father's side
 With glorious pomp ascend
 again.

Jesus, may pity Thee com-
 pel
 To heal the wounds of
 which we die ;
 And take up in Thy light
 to dwell,
 Who for Thy blissful pres-
 ence sigh.

Be Thou our guide, be
 Thou our goal ;

Sis meta nostris cordibus,	Be Thou our pathway to the skies ;
Sis lacrymarum gaudium,	Our joy, when sorrow fills the soul ;
Sis dulce vitæ præmium.	In death our everlasting prize. Amen.
Amen.	

WHITSUNDAY.

PROSE.

VENI, Sancte Spiritus,
Et emitte cœlitus
Lucis tuæ radium.

Veni, Pater pauperum ;
Veni, dator munerum ;
Veni, lumen cordium.

Consolator optime,
Dulcis hospes animæ,
Dulce refrigerium.

In labore requies,
In æstu temperies,
In fletu solatium.

O lux beatissima !

HOLY Spirit ! Lord of
light !
From Thy clear celestial
height,
Thy pure beaming radiance
give.

Come, Thou Father of the
poor !
Come, with treasures which
endure !
Come, thou Light of all
that live !

Thou, of all consolers best,
Visiting the troubled breast,
Dost refreshing peace bes-
tow.

Thou in toil art comfort
sweet ;
Pleasant coolness in the
heat ;
Solace in the midst of woe.

Light immortal ! Light Di-
vine !

Reple cordis intima
Tuorum fidelium.

Sine tuo numine,
Nihil est in homine,
Nihil est innoxium.

Lava quod est sordidum,
Riga quod est aridum,
Sana quod est saucium.

Flecte quod est rigidum,
Fove quod est frigidum,
Rege quod est devium.

Da tuis fidelibus,
In te confidentibus,
Sacrum septenarium.

Da virtutis meritum,
Da salutis exitum,
Da perenne gaudium.

Amen.

Visit Thou these hearts of
Thine,
And our inmost being fill.

If Thou take Thy grace
away,
Nothing pure in man will
stay ;
All his good is turned to ill.

Heal our wounds — our
strength renew ;
On our dryness pour Thy
dew ;
Wash the stains of guilt
away.

Bend the stubborn heart
and will ;
Melt the frozen, warm the
chill ;
Guide the steps that go
astray.

Thou, on those who ever-
more
Thee confess and Thee
adore,
In Thy sevenfold gifts, des-
cend.

Give them comfort when
they die,
Give them life with Thee
on high,
Give them joys which nev-
er end.

Amen.

VENI, Creator Spiritus,
Mentes tuorum visita,
Imple superna gratia,
Quæ tu creasti pectora.

Qui diceris Paraclitus,
Altissimi donum Dei,
Fons vivus, ignis, charitas,
Et spiritalis unctio.

Tu septiformis munere,
Digitus Paternæ dexterae,
Tu rite promissum Patris,
Sermone ditans guttura.

Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpeti.

Hostem repellas longius;
Pacemque dones protinus;

COME, O Creator Spirit
blest,
And in our souls take up
Thy rest;
Come, with Thy grace
heavenly aid,
To fill the hearts which
Thou hast made.

Great Paraclete, to Thee
we cry,
O highest gift of God most
high,
O Fount of life, O Fire of
love,
And sweet anointing from
above.

Thou in Thy sev'nfold gifts
art known;
The finger of God's hand
we own;
The promise of the Father
Thou,
Who dost the tongue with
power endow.

Kindle our senses from
above,
And make our hearts o'er-
flow with love;
With patience firm, and
virtue high,
The weakness of our flesh
supply.

Far from us drive the foe
we dread,
And grant us Thy true
peace instead;

Ductore sic te prævio,
Vitemus omne noxium.

So shall we not, with Thee
for guide,
Turn from the path of life
aside.

Per te sciamus, da Patrem,
Noscamus atque Filium,
Teque utriusque Spiritum
Credamus omni tempore.

Oh, may Thy grace on us
bestow,
The Father and the Son to
know,
And Thee through endless
times confessed.
Of both the eternal Spirit
bless'd.

Deo Patri sit gloria,
Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.
Amen.

All glory, with the ages
run,
Be to the Father, and the
Son,
Who rose from death ; the
same to Thee,
O Holy Ghost, eternally.
Amen.

TRINITY SUNDAY.

Jam sol recedit igneus ;
Tu lux perennis Unitas,
Nostris beata Trinitas,
Infunde amorem cordibus.

Now doth the fiery sun
decline,
Thou, Unity Eternal shine;
Thou, Trinity, Thy bless-
ings pour,
And make our hearts with
love run o'er.

Te mane laudum carmine,
Te deprecamur vespere :
Digueris ut te supplices

Thee in the hymns of morn
we praise,
To Thee our voice at eve
we raise ;
Oh, grant us, with Thy
saints on high,

Landemus inter cœlites.

Patri, simulque Filio,

Tibique, Sancte Spiritus,

Sicut fuit, sit jugiter
Sæclum per omne gloria.
Amen.

Thee through all time to
glorify.

Praise to the Father, with
the Son,
And Holy Spirit, Three in
One ;
As ever was in ages past,
And shall be so while ages
last. Amen.

CORPUS CHRISTI.

PROSE.

LAUDA, Sion, Salvatorem,
Lauda ducem et pastorem

In hymnis et canticis.

Quantum potes, tantum
aude ;

Quia major omni laude ;

Nec laudare sufficis.

Laudis thema specialis,
Panis vivus et vitalis

Hodie proponitur ;

Quem in sacræ mensa cœ-
næ

Turbæ fratrum duodenæ

Datum non ambigitur.

SION lift thy voice and
sing,
Praise thy Savior and thy
King,
Praise with hymns thy
Shepherd true.

Strive thy best to praise
Him well ;
Yet doth He all praise
excel ;
None can ever reach His
due.

See to-day before us laid
The living and life-giving
Bread !
Thence for praise and joy
profound ;

The same which at the
sacred board,
Was, by our incarnate Lord,
Given to His Apostles
round.

Sit laus plena, sit sonora :

Sit jucunda, sit decora

Mentis Jubilatio.

Dies enim sollemnis agitur,
In qua mensæ prima reco-
litur

Hujus institutio.

In hac mensa novi Regis,
Novum Pascha novæ legis
Phase vetus terminat.

Vetustatem novitas,

Umbram fugat veritas,
Noctem lux eliminat.

Quod in cœna Christus
gessit,
Faciendum hoc expressit

In sui memoriam.

Docti sacris institutis,

Pauem, vinum, in salutis

Consecramus hostiam.

Dogma datur Christianis,

Quod in carnem transit
panis,

Et vinum in sanguinem.

Let the praise be loud and
high,
Sweet and tranquil by the
joy,
Felt to day in every breast.

On this festival divine,
Which records the origin

Of the glorious Eucharist.

On this table of the King,
Our new Paschal offering
Brings to end the olden
rite.

Here, for empty shadows
fled,
Is reality instead ;
Here, instead of darkness,
light.

His own act, at supper
seated,
Christ ordain'd to be re-
peated,
In His memory divine.

Wherefore now, with ado-
ration,
We the Host of our salva-
tion,
Consecrate from bread and
wine.

Hear what holy Church
maintaineth,
That the bread its sub-
stance changeeth
Into flesh ; the wine, to
blood.

Quod non capis, quod non
vides,
Animosa firmat fides,
Præter rerum ordinem.

Sub diversis speciebus,
Signis tantum, et non rebus,
Latent rex eximiae.

Caro cibus, sanguis potus ;
Manet tamen Christus to-
tus
Sub utraque specie.

A sumente non concisus,
Non confractus, non divi-
sus,
Integer accipitur.

Sumit unus, sumunt mille :
Quantum isti, tantum ille ;
Nec sumptus consumitur.

Sumunt boni, sumunt mali,
Sorte tamen inæquali,
Vitæ, vel interitus.

Doth it pass thy compre-
hending ?
Faith, the law of sight
transcending,
Leaps to things, not un-
derstood.

Here, beneath these signs
are hidden
Priceless things, to sense
forbidden ;
Signs, not things, are all
we see.

Flesh from bread, and
Blood from wine ;
Yet is Christ in either
sign,
All entire confess'd to be.

They too, who of Him par-
take,
Sever not, nor rend, nor
break,
But, entire, their Lord re-
ceive.

Whether one or thousands
eat,
All receive the self same
Meat,
Nor the less for others
leave.

Both the wicked and the
good
Eat of this celestial Food ;
But of ends, how oppo-
site !

Mors est malis, vita bonis :	Here'tis life, and there'tis death ;
Vide panis sumptionis	The same, yet issuing to each
Quam sit dispar exitus.	In a difference infinite.
Fracto demum Sacramento,	Nor a single doubt retain,
Ne vacilles, sed memento	When they break the host in twain,
Tantum esse sub fragmento,	But that in each part remains
Quantum toto tegitur.	What was in the whole before ;
Nulla rei fit scissura,	Since the simple sign alone
Signi tantum fit factura,	Suffers change in state or form,
Qua nec status nec statura	The signified remaining one,
Signati minuitur.	And the same for evermore.
Ecce panis Angelorum,	Lo ! upon the altar lies,
Factus cibus viatorum,	Hidden deep from human eyes,
Vere panis filiorum,	Bread of Angels from the skies,
Non mittendus canibus.	Made the food of mortal man.
In figuris præsignatur,	Children's meat to dogs denied ;
Cum Isaac immolatur :	In old types foresignified ;
Agnus Paschæ deputatur ;	In the manna heaven-supplied,
Datur manna patribus.	Isaac, and the paschal Lamb.
Bone Pastor, panis vere,	Jesus ! shepherd of the sheep !

Jesu, nostri miserere,
 Tu nos pasce, nos tuere,
 Tu nos bona fac videre
 In terra viventium.

Tu, qui cuncta scis et vales,
 Quinos pascis hic mortales,
 Tuos ibi commensales,

Commredes et sodales
 Fac sanctorum civium.

Amen.

Thou Thy flock in safety
 keep.
 Living Bread ! Thy life
 supply ;
 Strengthen us, or else we
 die ;
 Fill us with celestial grace ;

Thou, who feedest us be-
 low !
 Source of all we have or
 know !
 Grant that with Thy Saints
 above,

Sitting at the feast of love,
 We may see Thee face to
 face.

Amen.

AT VESPERS.

PANGE, lingua, gloriosi
 Corporis mysterium,
 Sanguinisque pretiosi,
 Quem in mundi pretium,
 Fructus ventris generosi,
 Rex effudit gentium.

Nobis datus, nobis natus
 Ex intacta Virgine,

SING, my tongue, the Sa-
 vior's glory ;
 Of His Flesh the myst'ry
 sing ;
 Of the Blood, all price ex-
 ceeding,
 Shed by our immortal
 King,
 Destined for the world's
 redemption,
 From a noble womb to
 spring.

Of a pure and spotless Vir-
 gin,
 Born for us on earth be-
 low,

Et in mundo conversatus,	He, as Man with man con- versing,
Sparso verbi semine,	Stay'd, the seeds of truth to sow ;
Sui moras incolatus,	Then He closed, in solemn order,
Miro clausit ordine.	Wondrously His life of woe.

In supremæ noctæ cœnæ	On the night of that last supper,
Recumbens cum Fratribus,	Seated with His chosen band,
Observata lege plene	He, the paschal victim eating,
Cibis in legalibus,	First fulfils the law's com- mand,
Cibum turbæ duodenæ	Then, as food to all His brethren,
Se dat suis manibus.	Gives Himself with His own hand.

Verbum caro panem ve- rum,	Word made flesh, the bread of nature
Verbo carnem efficit :	By His word to flesh He turns ;
Fitque sanguis Christi me- rum ;	Wine into His Blood He changes,
Et si sensus deficit,	What though sense no change discerns ?
Ad firmandum cor since- rum	Only be the heart in ear- nest,
Sola fides sufficit.	Faith her lesson quickly learns.

Tantum ergo Sacramentum	Down in adoration falling,
Veneremur cernui :	Lo, the sacred Host we hail,
Et antiquum documentum	Lo, o'er ancient forms de- parting

Novo cedat ritul :

Præstet fides supplemen-
tum
Sensuum defectul.

Genitore, Genitoque
Laus et jubilatio,

Salus, honor, virtus quoque

Sit et benedictio :
Procedenti ab utroque

Compar sit laudatio.

V. Panem de cælo præ-
stitisti eis. Alleluia.

R. Omne delectamentum
in se habentem. Alleluia.

Newer rites of grace pre-
vail ;
Faith for all defects sup-
plying,
Where the feeble senses
fail.

To the everlasting Father,
And the Son who reigns
on high,
With the Holy Ghost pro-
ceeding,
Forth from each eternally,
Be salvation, honor, bless-
ing,
Might, and endless majes-
ty.

V. Thou gavest them
bread from Heaven. Alle-
luia.

R. Containing in itself
every delight. Alleluia.

Other Hymns to the Blessed Sacrament.

VERBUM supernum pro-
diens,
Nec Patris linquens dex-
teram,
Ad opus suum exiens,

Venit ad vitæ vesperam.

In mortem a discipulo

THE Word, descending
from above,
Though with the Father
still on high,
Went forth upon His work
of love,
And soon to life's last eve
drew high.

He shortly to a death ac-

Suis tradendus æmulis,
 Prius in vitæ ferculo
 Se tradidit discipulis.

Quibus sub bina specie
 Carnem dedit et sanguinem,
 Ut duplicis substantiæ
 Totum cibaret hominem.

Se nascens dedit socium,
 Convalescens in edulium,
 Se moriens in pretium,
 Se reguans dat in præmium

O salutaris Hostia,
 Quæ coeli pandis ostium :
 Bella premunt hostilia,
 De robur, fer auxilium.

Uni trinoque Domino
 Sit sempiterna gloria,

By a disciple shall be
 given ;
 But, to His twelve dis-
 ciples, first
 He gives Himself, the
 bread from heaven.

Himself in either kind He
 gave ;
 He gave His flesh, He gave
 his blood ;
 Of flesh and blood all men
 are made ;
 And He of man would be
 the food.

At birth, our brother He
 became ;
 At board, Himself as food
 He gives ;
 To ransom us He died in
 shame ;
 As our reward, in bliss He
 lives.

O saving Victim ! opening
 wide
 The gate of heaven to man
 below !
 Our foes press on from
 every side ;
 Thine aid supply, Thy
 strength bestow.

To Thy great name be end-
 less praise,
 Immortal Godhead, one in
 three !

Qui vitam sine termino

Nobis donet in patria.

Amen.

Oh, grant us endless length
of days

In our true native land
with Thee !

ADORO TE.

ADORO te devote, latens
Deitas,
Quæ sub his figuris vere
latitas ;
Tibi se cor meum totum
subjicit,
Quia te contemplans, to-
tum deficit.

Visus, gustus, tactus, in te
fallitur,
Sed auditu solo tuto credi-
tur :
Credo quidquid dixit Dei
Filius ;
Nil hoc verbo Veritatis ve-
rius.

In cruce latebat sola Dei-
tas,
At hic latet simul et Huma-
nitas :
Ambo tamen credens atque
confidens,
Peto quod petivit latro pœ-
nitens.

Plagas, sicut Thomas, non
intueor,
Deum tamen meum te con-
fiteor :

O GODHEAD hid, devout-
ly I adore Thee,
Who truly art within the
forms before me ;
To Thee my heart I bow
with bended knee,
As failing quite in contem-
plating Thee.

Sight, touch, and taste in
Thee are each deceived,
The ear alone most safely
is believed.
I believe all the Son of
God has spoken,
Than truth's own word,
there is no truer token.

God only on the cross lay
hid from view ;
But here lies hid at once
the manhood too :
And I, in both professing
my belief,
Make the same prayer as
the repentant thief.

Thy wounds, as Thomas
saw, I do not see ;
Yet Thee confess my Lord
and God to be :

**Fac me tibi semper magis
credere,
In te spem habere, te dili-
gere.**

**O memoriale mortis Do-
miui!
Panis vivus, vitam præ-
stans homini!
Præsta meæ menti de te
vivere,
Et te illi semper dulce sa-
pere.**

**Pie Pellicane, Jesu Domi-
ne,
Me immundum munda tuo
sanguine,
Cujus una stilla salvum fa-
cere
Totum mundum quit ab
omni scelere.**

**Jesu, quem velatum nunc
aspicio,
Oro, fiat illud, quod tam
sitio;
Ut, te revelata cernens fa-
cie,
Visu sim beatus tuæ glo-
riæ.**

Amen.

**Make me believe Thee ever
more, and more
In Thee my hope, in Thee
my love to store.**

**O Thou memorial of our
Lord's own dying!
O living Bread to mortals
life supplying!
Make Thou my soul hence-
forth on Thee to live;
Ever a taste of heavenly
sweetness give.**

**O loving Pelican! O Jesus
Lord!
Unclean I am, but cleanse
me in Thy Blood,
Of which a single drop, for
sinners spilt,
Can purge the entire world
from all its guilt.**

**Jesus! whom for the pres-
ent veiled I see,
What I so thirst for, oh,
vouchsafe to me:
That I may see Thy coun-
tenance unfolding,
And may be blest Thy
glory in beholding.**

Amen.

AVE VERUM.

AVE, verum Corpus natum
De Maria Virgine,

HAIL to Thee! true Body
sprung
From the Virgin Mary's
womb!

Vere passum, immolatum

In cruce pro homine :

Cujus latus perforatum

Unda fluxit et sanguine.

Esto nobis prægustatum
Mortis in examine.

O dulcis ! O pie !
O Jesu, fili Mariæ !

Amen.

The same that on the cross
was hung,
And bore for man the bit-
ter doom !

Thou, whose side was
pierced and flowed,
Both with water and with
blood ;
Suffer us to taste of Thee,
In our life's last agony.

O kind, O loving One !
O sweet Jesus, Mary's Son !

PANIS Angelicus fit panis
hominum ;
Dat panis cœlicus figuris
terminum :
O res mirabilis ! manducat
Dominum
Pauper, servus et humilis.

Te, trina Deitas unaque,
poscimus,
Sic nos tu visita, sicut te
colimus ;
Per tuas semitas duc nos
quo tendimus,
Ad lucem quam inhabitas.

Amen.

THE Bread of Angels,
Bread of men is made ;
The truth and substance
now exclude the shade.
O strange effect of love !
the sovereign God
Becomes the poor, the
slave, the sinner's Food !

O Three in One ! we hum-
bly Thee implore.
To manifest Thyself, as we
adore ;
By Thy own ways in-
struct us how to move,
To that bright light, in
which Thou dwell'st
above.

Amen.

THE SACRED HEART OF JESUS.

AUCTOR beate sæculi,
Christe Redemptor om-
nium,
Lumen Patris de lumine,
Densque verus de Deo.

Amor coegit te tuus
Mortale corpus sumere,
Ut, novus Adam, redderes,
Quod vetus ille abstulerat.

Ille amor almus artifex
Terræ marisque, et siderum
Errata patrum miserans,
Et nostra rumpens vincula.

Non corde discedat tuo
Vis illa amoris inclyti:
Hoc fonte gentes hauriant
Remissionis gratiam.

Percussum ad hoc est lan-
cea,
Passumque ad hoc est vul-
nera,

JESUS, Creator of the
world,
Of all mankind Redeemer
blest.
True God of God, in whom
we see
The Father's image clear
express'd.

Thee, Savior, love alone
constrain'd
To make our mortal flesh
Thine own,
And as a second Adam
come,
For the first Adam to
atone.

That self-same love which
made the sky.
Which made the sea, and
stars, and earth,
Took pity on our misery,
And broke the bondage of
our birth.

O Jesus, in Thy heart divine
May that same love for-
ever glow;
Forever mercy to mankind
From that exhaustless
fountain flow.

For this Thy sacred heart
was pierced,
And both with blood and
water ran,

Ut nos lavaret sordibus,
Unda fluente et sanguine.

Decus Parenti, et Filio,
Sanctoque sit Spiritui.

Quibus potestas, gloria

Regnumque in omne est
sæculum.

Amen.

To cleanse us from the
stains of guilt,
And be the hope and
strength of man.

To God the Father, and
the Son,
All praise, and power, and
glory be,
With Thee, O holy Com-
forter,
Henceforth through all
eternity.

Amen.

ST. JOHN THE BAPTIST.

UT queant laxis resonare
fibris
Mira gestorum famuli tu-
orum,
Solve polluti labii reatum,
Sancte Joannes.

Nuntius celso veniens
Olympo,
Te patri magnum fore na-
sciturum,
Nomen, et vitæ seriem ge-
rendæ
Ordine promit.

Ille promissi dubius super-
ni,
Perdidit promptæ modulos
loquelæ;
Sed reformasti genitus per-
emptæ

UNLOOSE, great Baptist,
our sin-fetter'd lips,
That with enfranchised
voice we may proclaim
The miracles of thy tran-
scendent life,
Thy deeds of matchless
fame.

Oh, lot sublime, an angel
quits the skies,
Thy birth, thy name, thy
glory to declare
Unto thy priestly sire,
while to the Lord
He offers Israel's prayer.

Mistrustful of the promise
from on high,
His speech forsakes him at
the angel's word;
But thou, on thine eighth
day dost reattune

Organa vocis.

Ventris obstruso recubans
cubili,
Senserat Regem thalamo
maudentem :
Hinc parens, nati meritis,
interque
Abdita pandit.

Sit decus Patri, genitæque
Proli,
Et tibi compar utriusque
Virtus,
Spiritussemper, Deus unus,
omni
Temporis ævo.

Amen.

For him the vocal chord.

No marvel ; since yet clois-
ter'd in the womb,
The presence of thy King
had thee inspired,
What time Elizabeth and
Mary sang,
With joy prophetic fired.

Immortal glory to the Fa-
ther be,
With His almighty sole-
begotten Son,
And Thee, coequal Spirit,
One in Three,
While endless ages run.

Amen.

SS. PETER AND PAUL.

DECORA lux æternitatis,
Diem beatis irrigavit igni-
bus,
Apostolorum quæ coronat
Principes,
Reisque in astra liberam
pandit viam.

Mundi Magister, atque
cœli Janitor,
Romæ Parentes, Arbitrique
gentium,
Per ensis ille, hic per cru-
cis, victor necem,
Vitæ senatum laureati pos-
sident.

BATHED in eternity's all-
beauteous beam,
And opening into Heaven
a path sublime,
Welcome the golden day
which heralds in
The apostolic chiefs, whose
glory fills all time.

Peter and Paul, the fathers
of great Rome,
Now sitting in the senate
of the skies ;
One by the cross, the other
by the sword,
Sent to their thrones on
high and life's eternal
prize.

O Roma felix, quæ duorum
Principum
Es consecrata glorioso san-
guine :
Horum cruore purpurata,
cæteras
Excellis orbis una pulchri-
tudines.

Sit Trinitati sempiterna
gloria,
Honor, potestas, atque ju-
bilitatio,
In unitate, quæ gubernat
omnia,
Per universa sæculorum
sæcula.

Amen.

O happy Rome, whom that
most glorious blood
Forever consecrates while
ages flow :
Thou, thus impurpled, art
more beautiful
Than all that doth appear
most beautiful below.

Praise, blessing, majesty,
through endless days.
Be to the Trinity immortal
given ;
Who, in pure Unity, pro-
foundly sways
Eternally all things alike
in earth and Heaven.

Amen.

ALL-SAINTS.

PLACARE, Christe, servu-
lis,
Quibus Patris clementiam
Tusæ ad tribunal gratiæ
Patrona Virgo postulat.

Et vos, beata, per novem
Distincta gyros, agmina,
Antiqua cum præsentibus,
Futura damna pellite.

Apostoli cum Vatibus,

O CHRIST, Thy guilty peo-
ple spare ;
Lo, bending at Thy gra-
cious throne,
Thy Virgin Mother pours
her prayer,
Imploring pardon for her
own.

Ye angels, happy evermore,
Who in your circles nine
ascend,
As ye have guarded us be-
fore,
So still from harm our steps
defend.

Ye prophets and apostles
high,

Apud severum Judicem
Veris reorum fletibus
Exposcite indulgentiam.

Vos purpurati martyres,
Vos candidati præmio
Confessionis, exsules
Vocate nos in patriam.

Chorea casta Virginum,
Et quos eremus incolas
Transmisit astris, cœlitum
Locate nos in sedibus.
Auferte gentem perfidam
Credentiam de finibus ;
Ut unus omnes unicum
Ovile nos Pastor regat.

Deo Patri sit gloria,
Natoque Patris unico,
Sancto simul Paraclito,
In sempiterna sæcula.
Amen.

Behold our penitential
tears,
And plead for us when
death is nigh,
And our all-searching
Judge appears.

Ye martyrs all, a purple
band.
And confessors, a white-
robed train,
Oh, call us to our native
land,
From this our exile, back
again.

And ye, O choirs of vir-
gins chaste,
Receive us to your seats
on high,
With hermits, whom the
desert waste
Sent up of old into the sky.

Drive from the flock, O
spirits blest,
The false and faithless race
away ;
That all within one fold
may rest,
Secure beneath one Shep-
herd's sway.

To God the Father glory
be,
And to His sole-begotten
Son ;
The same, O Holy Ghost,
to Thee,
While everlasting ages run.
Amen.

COMMON OF APOSTLES AND EVANGELISTS.

EXSULTET orbis gaudiis,
Cœlum resultet laudibus ;
Apostolorum gloriam
Tellus et astra concinunt.

Vos sæculorum Iudices,
Et vera mundi lumina,
Votis precamur cordium :
Audite voces supplicum.

Qui templa cœli clauditis,
Serasque verbo solvitis,
Nos a reatu noxios
Solvi jubete, quæsumus.

Præcepta quorum protinus
Langnor salusque sentiunt,
Senate mentes languidas ;
Augete nos virtutibus.

Now let the earth with
joy resound,
And highest Heaven re-
echo round ;
Nor Heaven nor earth too
high can raise
The great apostles' glorious
praise.

O ye, who, throned in
glory dread,
Shall judge the living and
the dead,
Lights of the world, for-
evermore,
To you the suppliant prayer
we pour.

Ye close the sacred gates
on high ;
At your command apart
they fly :
Oh, loose us from the guilty
chain,
We strive to break, and
strive in vain.

Sickness and health your
voice obey ;
At your command they go
or stay :
Oh, then from sin our souls
restore ;
Increase our virtues more
and more.

Ut, cum redibit Arbiter
In fine Christus sæculi,
Nos sempiterni gaudii
Concedat esse compotes.
Patri, simulque Filio,
Tibique, Sancte Spiritus,
Sicut fuit, sit jugiter
Sæclum per omne gloria.

Amen.

So, when the world is at
its end,
And Christ to judgment
shall descend,
May we be call'd those
joys to see,
Prepared from all eternity.

Praise to the Father with
the Son,
And Holy Spirit, Three in
One;
As ever was in ages past,
And shall be so while ages
last.

Amen.

COMMON OF APOSTLES IN PASCHAL TIME.

TRISTES erant Apostoli
De Christi acerbo funere,
Quem morte crudelissima
Servi necarent impii.

Sermone verax Angelus
Mulieribus prædixerat :
Mox ore Christus gaudium
Gregi feret fidelium.

WHEN Christ, by His own
servants slain,
Had died upon the bitter
cross,
Th' apostles of their joy
bereft,
Were weeping their dear
Savior's loss.

Meanwhile, an Angel at the
tomb
To holy women hath fore-
told,
"The faithful flock shall
soon with joy
Their Lord in Galilee be-
hold."

Ad anxios Apostolos
Currunt statim dum nun-
tim,
Hæ micantis obvia
Christi tenent vestigia.

Galileæ ad alta montium
Se conferunt apostoli ;
Jesuque, voti compotes,
Almo beantur lumine.

Ut sis perenne mentibus,
Paschale, Jesu, gaudium,
A morte dira criminum
Vitæ renatos libera.

Deo Patri sit gloria,
Et Filio, qui a mortuis
Surrexit, ac Paraclito,
In sempiterna sæcula.

Amen.

Who, as they ran, the
news to bring,
Lo, straightway Christ
Himself they meet,
All radiant with heavenly
light,
And falling, clasp His sa-
cred feet.

To Galilee's lone mountain
heights,
The apostolic band retire :
There, bless'd with their
dear Savior's sight,
They taste in full their
souls desire.

O Jesus, from the death of
sin,
Keep us, we pray ; so shalt
Thou be
The everlasting paschal joy
Of all the souls new born
in Thee.

Now to the Father and the
Son,
Who rose from death, be
glory given ;
With Thee, O holy Com-
forter,
Henceforth by all in earth
and Heaven.

Amen.

COMMON OF ONE MARTYR.

DEUS tuorum militum

O THOU, of all Thy war-
riors, Lord,

Sora, et corona præmium,
 Laudes cantentes Martyris
 Absolve nexu criminis.

Hic nempe mundi gaudia,
 Et blanda frandum pabula
 Imbuta felle deputans,
 Pervenit ad cœlestia.

Pœnas cucurrit fortiter,
 Et sustulit viriliter,
 Fundensque pro te sangui-
 nem,
 Æterna dona possidet.

Ob hoc precatu supplici
 Te poscimus, piissime,
 In hoc triumpho Martyris
 Dimitte noxam servulis.

Lans et perennis gloria
 Patri sit, atque Filio,

Thyself, the crown and
 sure reward,
 Set us from sinful fetters
 free,
 Who sing Thy Martyr's
 victory.

In selfish pleasures' wordly
 round
 The taste of bitter gall he
 found ;
 But sweet to him was Thy
 bless'd name,
 And thus to heavenly joys
 he came.

Right manfully his cross
 he bore,
 And ran his race of tor-
 ments sore ;
 For Thee he pour'd his life
 away ;
 With Thee he lives in end-
 less day.

We, then, before Thee
 bending low,
 Entreat Thee, Lord, Thy
 love to show,
 On this the day Thy Mar-
 tyr died,
 Who in Thy saints art glo-
 rified.

Now to the Father, and
 the Son,
 Be glory, while the ages
 run ;

Sancto simul Paraclito,
In sempiterna sæcula.

Amen.

The same, O Holy Ghost,
to Thee,
Through ages of eternity.

Amen.

COMMON OF MANY MARTYRS.

SANCTORUM meritis incl-
ta gaudia.
Pangamus socii, gesta que
fortia :
Gliscens fert animus pro-
mere cantibus
Victorum genus optimum.

Ii sunt quos fatue mun-
dus abhorruit ;
Hunc fructu vocuum, flori-
bus aridum,
Contempsere tui nominis
assecræ,
Jesu, Rex bone Cœlitum.

Ii pro te furias atque mi-
nas truces
Calcarunt hominum, sæva-
que verbera ;
His cessit lacerans fortiter
ungula,
Nec carpsit penetralia.

Cæduntur gladiis, more bi-
dentium ;
Non murmur resonat, non
querimonia :
Sed corde impavido mens
bene conscia
Conservat patientiam.

SING we the peerless deeds
Of martyr'd saints,
Their glorious merits and
their portion blest ;
Of all the conquerors the
world has seen,
The greatest and the best.

Them in their day th' in-
sensate world abhorr'd,
Because they did forsake
it Lord, for Thee ;
Finding it all a barren
waste, devoid
Of fruit, or flower, or tree.

They trod beneath them
every threat of man,
And came victorious all
torments through ;
The iron hooks, which
piecemeal tore their flesh,
Could not their souls sub-
due.

Scourged, crucified, like
sheep to slaughter led,
Unmurmuring they met
their cruel fate,
For conscious innocence
their souls upheld,
In patient virtue great.

Quæ vox, quæ poterit lin-
gua retexere,
Quæ tu Martyribus mune-
ra præparas ?

Rubri nam fluido sanguine,
fulgidis
Cingunt tempora laureis.

Te, summa O Deitas una-
que, poscimus,
Ut culpas abigas, noxia
subtrahas,
Des pacem famulis, ut tibi
gloriam
Annorum in seriem canant.
Amen.

What tongue those joys, O
Jesus, can disclose,
Which for Thy martyr'd
saints Thou dost pre-
pare ?

Happy who in Thy pains,
thrice happy those
Who in Thy glory, share.

Our faults, our sins, our
miseries, remove,
Great Deity supreme, im-
mortal King ;
Grant us Thy peace, grant
us Thine endless love,
Through endless years to
sing. Amen.

COMMON OF MANY MARTYRS IN PAS- CHAL TIME.

REX gloriose Martyrum,
Corona confitentium,
Qui respuantes terrea
Perducis ad cœlestia ;

Aurem benignam protinus
Intende nostris vocibus :
Trophæ, sacra pangimus,
Ignosce quod deliquimus.

O THOU, the Martyrs' glo-
rious King,
Of Confessors the crown
prize,
Who dost to joys celestial
bring
Those who the joys of
earth despise.

By all the praise Thy saints
have won ;
By all their pains in days
gone by ;
By all the deeds which
they have done ;
Hear Thon Thy suppliant
people's cry.

Tu vincis inter Martyres,	Thou dost amid Thy Mar- tyrs light ;
Parcisque Confessoribus :	Thy Confessors Thou dost forgive ;
Tu vince nostra crimina,	May we find mercy in Thy sight,
Largitor indulgentiæ.	And in Thy sacred presence live.
Deo Patri sit gloria,	Now to the Father, and the Son,
Et filio, qui a mortuis	Who rose from death all glory be,
Surrexit, ac Paraclito,	With Thee, O holy Com- forter,
In sempiterna secula.	Henceforth through all eternity.
Amen.	Amen.

OF CONFESSORS.

ISTE Confessor Domini, colentes	THE Confessor of Christ, from shore to shore
Quem pie landant populi per orbem *	Worshipp'd with solemn rite,
Hac die lætus meruit bea- tas	This day went up with joy, his labor o'er,
Scandere sedes.	To his blest seat in light.

[* If it be not the day of his death, the following is substituted.]

Hac die lætus meruit su- premos	This day receives those honors which are his,
Laudis honores.	High in the realms of light.
Qui pius, prudens, humilis, pudicus,	Holy and innocent were all his ways.
Sobriam duxit sine labe vitam,	Sweet, temperate, un- stain'd ;

Donec humanos animavit
auræ
Spiritus artus.

Cujus ob præstans meritum
frequenter,
Ægra quæ passim jacnere
membra,
Viribus morbi domitis, sa-
luti
Restituuntur.

Noster hinc illi chorus ob-
sequentem
Concinit laudem, celebres-
que palmas,
Ut piis ejus precibus juve-
mur
Omne per ævum.

Sit salus illi, decus atque
virtus,
Qui super cœli solio corus-
cans,
Totius mundi seriem guber-
nat

Trinus et unus.

Amen.

His life was prayer, his
every breath was praise,
While breath to him re-
main'd.

Of times his merits high, in
every land,
In cures have been dis-
play'd ;
And still doth health re-
turn at his command
To many a frame decay'd.

Therefore to him trium-
phant praise we pay,
And yearly songs renew ;

Praying our glorious saint
for us to pray,
All the long ages through.

To God, of all the centre
and the source,
Be power and glory given,

Who' sways the mighty
world through all its
course,
From the bright throne of
Heaven.

Amen.

COMMON OF VIRGINS.

JESU, corona virginum,
Quem Mater illa concipit,

THOU crown of all the
virgin choir,
That holy Mother's virgin
Son,

Quæ sola Virgo parturit,
Hæc vota clemens accipe.

Qui pergis inter lilia,
Septus choreis Virginum.
Sponsus decorus gloria,
Sponsisque reddens præ-
mia.

Quocumque tendes, Virgi-
nes
Sequuntur, atque laudibus
Post te canentes cursitant,
Hymnosque dulces perso-
nant.

Te deprecamur supplices,
Nostris ut addas sensibus,
Nescire prorsus omnia
Corruptionis vulnera.

Virtus, honor, laus, gloria,
Deo Patri cum Filio,
Sancto simul Paraclito,
In sæculorum sæcula.

Amen.

Who is, alone of woman-
kind,
Mother and Virgin both in
one.

Encircled by Thy virgin
band,
Amid the lilies Thou art
found,
For Thy pure brides, with
lavish hand,
Scattering immortal graces
round.

And still, wherever Thou
dost bend
Thy lovely steps, O glo-
rious King,
Virgins upon Thy steps
attend,
And hymns to Thy high
glory sing.

Keep us, O purity divine,
From every least corrup-
tion free,
Our every sense from sin
refine,
And purify our souls for
Thee.

To God the Father, and
the Son,
All honor, glory, praise be
given,
With Thee, O holy Para-
clete,
Henceforth by all in earth
and Heaven.

Amen.

HOLY WOMEN.

FORTIEM virili pectore
 Laudemus omnes feminam,
 Quæ sanctitatis gloria
 Ubique fulget incluta.

Hæc sancto amore sancita,
 Dum mundi amorem nox-
 ium
 Horrescit, ad cælestia
 Iter peregit arduum.

Carnem domans jejuniis,
 Dulcique mentem pabulo
 Orationis nutriens,
 Cœli potitur gaudiis.

Rex Christe, virtus fortium
 Qui magna solus efficis,
 Hujus precatu, quæsumus,
 Audi benignus supplices.

Deo Patri sit gloria,

HIGH let us our voices
 raise
 In that heroic woman's
 praise,
 Whose name, with saintly
 glory bright,
 Shines in the starry realms
 of light.

Fill'd with a pure, celest-
 tial glow,
 She spur'd all love of
 things below,
 And, heedless here on
 earth to stay,
 Climb'd to the skies her
 toilsome way.

With fasts her body she
 subdued,
 But fill'd her soul with
 prayer's sweet food ;
 In other worlds, she tastes
 the bliss
 For which she left the joys
 of this.

O Christ, the strength of
 all the strong,
 To whom all our best deeds
 belong,
 Through her prevailing
 prayers on high,
 In mercy hear Thy people's
 cry.

To God the Father, with
 the Son

Ejusque soli Filio,
Cum Spiritu Paraclito,
Nunc et per omne sæculum.

Amen.

And Holy Spirit, Three in
One,
Be glory while the ages
flow,
From all above, and all be-
low.

Amen.

O GLORIOSA.

O GLORIOSA Virginum,
Sublimis inter sidera,
Qui te creavit parvulum
Lactente nutris ubere.

Quod Heva tristis abstulit,
Tu reddis alma germine ;
Intrent ut astra flebiles,
Cœli recludis cardines.

Tu Regis alti janna,
Et aula lucis fulgida ;
Vitam datam per Virginem,
Gentes redemptæ plaudite.

Jesu, tibi sit gloria,

O QUEEN of all the Vir-
gin choir !
Enthron'd above the star-
ry sky !
Who with pure milk from
thy own breast
Thy own Creator didst sup-
ply.

What man had lost in hap-
less Eve,
Thy sacred womb to man
restores ;
Thou to the wretched here
beneath
Hast open'd Heaven's eter-
nal doors.

Hail, O refulgent Hall of
light !
Hail, Gate sublime of heav-
en's high King !
Through thee redeem'd to
endless life,
Thy praise let all the na-
tions sing.

O Jesus, born of Virgin
bright,

Qui natus est de Virgine,
Cum Patre, et almo Spiritu,
In sempiterna sæcula.
Amen.

Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

TOTA PULCHRA ES.

TOTA pulchra es, Maria:

Tota pulchra es, Maria
Et macula originalis non
est in te.
Et macula originalis non
est in te.

O MARY! thou art un-
blemish'd;
Thou art all fair, O Mary!
And the stain of original
sin is not in thee.
And the stain of original
sin is not in thee.

Tu gloria Jerusalem;

Thou art the glory of Jeru-
salem;

Tu lætitia Israel:

Thou art the joy of Israel;

Tu honorificentia populi
nostri;

Thou art the honor of our
people;

Tu advocata peccatorum;

Thou art the advocate of
sinners,

O Maria! O Maria!

Mary! O Mary!

Virgo prudentissima;

Virgin most prudent,

Mater clementissima;

Most merciful Mother,

Ora pro nobis;

Pray for us;

Intercede pro nobis ad Do-
minum Jesum Christum.

Intercede for us to our
Lord Jesus Christ.

STABAT MATER.

STABAT Mater dolorosa,

AT the Cross her station
keeping,

Juxta Crucem lacrymosa.

Stood the mournful Mother
weeping

Dum pendebat Filius.

Close to Jesus to the last.

Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword
had pass'd.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti !

Oh, how sad and sore distress'd
Was that Mother highly blest
Of the sole-begotten One !

Quæ mærebat, et dolebat,
Pia Mater, dum videbat
Nati pœnas inclyti !

Christ above in torment hangs.
She beneath beholds the pangs
Of her dying glorious Son.

Quis est homo qui non fleret,
Matrem Christi si videret
In tanto supplicio ?

Is there one who would not weep,
Whelm'd in miseries so deep
Christ's dear Mother to behold.

Quis non posset contristari,
Christi Matrem contemplari.
Dolentem cum Filio ?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold ?

Pro peccatis suæ gentis
Vidit Jesum in tormentis,
Et flagellis subditum.

Bruised, derided, cursed,
defiled,
She beheld her tender Child
All with bloody scourges rent ;

Vidit suum dulcem Natum
Moriendo, desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.

Fac ut ardeat cor meum
In amando Christum Deum
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas,
Cordi meo valide.

Tui nati vulnerati,
Tam dignati pro me pati,
Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
Dum ego vixero.

For the sins of His own
nation,
Saw Him hang in desola-
tion,
Till His spirit forth He
sent.

O thou Mother, fount of
love,
Touch my spirit from
above;
Make my heart with thine
accord;

Make me feel as thou hast
felt;
Make my soul glow and
melt
With the love of Christ
my Lord.

Holy Mother, pierce me
through;
In my heart each wound
renew
Of my Savior crucified.

Let me share with thee
His pain,
Who for all my sins was
slain,
Who for me in torments
died.

Let me mingle tears with
thee,
Mourning Him who
mourn'd for me,
All the days that I may
live.

Juxta crucem tecum stare,

Et me tibi sociare

In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara ;
Fac me tecum plangere.

Fac ut portem Christi mor-
tem,

Passionis fac consortem,
Et plagas recolere.

Fac me plagis vulnerari,

Fac me Cruce inebriari,

Et cruore Filii.

Flammis ne urar succensus,
Per te, Virgo, sim defensus

In die judicii.

Christe, cum sit hinc exire

Da per Matrem me venire

Ad palmam victoriæ.

Quando corpus morietur,

Fac ut animæ donetur

Paradisi gloria.

Amen.

By the Cross with thee to
stay,

There with thee to weep
and pray,

Is all I ask of thee to give.

Virgin of all virgins best,
Listen to my fond request ;
Let me share thy grief di-
vine ;

Let me, to my latest breath,

In my body bear the death
Of that dying Son of thine.

Wounded with His every
wound,

Steep my soul till it hath
swoon'd

In His very Blood away.

Be to me, O Virgin, nigh,
Lest in flames I burn and
die,

In His awful judgment day.

Christ, when Thou shalt
call me hence,

By Thy Mother my de-
fence,

Be Thy Cross my victory.

While my body here de-
cays,

May my soul Thy good-
ness praise,

Safe in Paradise with Thee.

Amen.



BENEDICTION OF THE MOST B. SACRAMENT.

THERE is in all the practices of Christian piety something tender and touching. What a beautiful spectacle it is, to see the faithful cluster round the Altar, and await with fervor and collectedness the solemn moment of the Benediction of the Most Blessed Sacrament !

If the blessing of a father or a mother, is a sure pledge of happiness, if that of the patriarchs bestowed the *dew of Heaven*, what may we not anticipate from the benediction of our Divine Lord, who is the fountain-head of grace and wisdom. Happy are those faithful Christians, who profit by every opportunity to receive the blessing of their adorable Savior ; and thrice happy are those who receive it with the requisite dispositions,—for them, it becomes a plentiful source of spiritual and temporal blessings.

At the Benediction, Jesus munificently bestows His choicest favors, His gifts and graces ; and “ they fall not on the cares and sorrows, the troubles and temptations, the faults and unworthiness, which we venture to expose before Him at the moment ; but they light also on all the weak points of our soul, of which we ourselves are ignorant, and on our present circumstances the danger of which we are unable to perceive.”

When inclining yourself at the moment of benediction, breathe forth the most ardent aspirations of your soul ; say with St. Thomas, *My Lord and my God* ; with St Peter, *Thou art the Christ, the Son of the living God*,—with the Church, *Thou art, O Jesus, the King of glory, Thou art the eternal Son of the Father... Lamb of God, who takest away the sins of the world, have mercy on us.*

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During the exposition of the Blessed Sacrament.

1st, O Salutaris, p. 307, or any of the following :—Ave, verum, p. 309,—Panis Angelicus, p. 310,—Adoro te, p. 308.

2nd, One of the Anthems to the Blessed Virgin, according to the season, p. 256, or any of the following :—Ave Maris Stella, p. 265,—O Gloriosa, p. 326,—Tota pulchra es, p. 327,—Stabat Mater, p. 327.

Sometimes also, other Hymns, Anthems, or Motets, are here sung.

IMMEDIATELY BEFORE THE BENEDICTION.

Tantum ergo, p. 306.

OREMUS.

DEUS, qui nobis sub Sacramento mirabili Passionis tuæ memoriam reliquisti : tribue, quæsumus ; ita nos Corporis et Sanguinis tui sacra mysteria venerari, ut Redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum. Amen.

LET US PRAY.

O GOD, who has left us in this wonderful Sacrament a perpetual memorial of Thy Passion : grant us, we beseech Thee, so to reverence the Sacred Mysteries of Thy Body and Blood, that we may continually find in our souls the fruit of Thy Redemption. Thou who livest and reignest world without end. Amen.

AFTER BENEDICTION.

Psalm Laudate Dominum, p. 251.

BENEDICTION OF THE B. SACRAMENT. 333

The following may also be sung at the Benediction of the Blessed Sacrament.

For thanksgiving, Te Deum p. 153.

On the first Friday of each month, the following Motet to the Sacred Heart of Jesus :

O COR JESU.

O cor Jesu, amoris victima, sis mihi salus in tempore tribulationis, et in hora mortis ; et dic animæ meæ : Salus tua ego sum, alleluia.





SACRAMENT OF PENANCE.

OF all the means prepared by the Savior of the world to reclaim sinners, to sustain the just, and lead them to perfection, the most efficacious, as also the most necessary, is sacramental Confession. Therein, man learns to explore the hidden wounds of his corrupt nature, and to heal them. It is by a regular use of the Sacrament of Penance, that he finds the light, counsel, and strength necessary to combat his inordinate inclinations ; to arise after his falls, and even to profit by them. Lastly, it is in this salutary bath that, mingling his tears of repentance with the Blood of our Divine Redeemer, he is washed, purified, sanctified, and thereby recovers his most precious treasures : peace with his God, and peace with himself.

If many children derive no benefit from this life-giving Sacrament, it is because they bring not to its reception the requisite dispositions. Some do not sufficiently examine their conscience ; others have neither a sincere contrition for the past, nor a firm resolution for the future ; others, in fine, dare conceal certain sins from their confessor. Wretched children ! they find death where they should find life. To prevent so great a misfortune, conform to what is prescribed respecting the examination of conscience, contrition, the accusation of your sins, &c.

DEVOTIONS BEFORE CONFESSION.

THIS Confession may be your last ; therefore, endeavor to make it as you would wish to make your last.

PRAYER

BEFORE THE EXAMINATION OF CONSCIENCE.

I.

O ALMIGHTY Redeemer! hope and refuge of sinners! look down with compassion on my poor guilty soul. I am about, through the multitude of Thy tender mercies, to prepare myself for the reception of the Sacrament of reconciliation. But, O Lord, my God, and my All! without Thy assistance, all my endeavors to obtain the requisite dispositions will be altogether unavailing. Do then, I beseech Thee, pour forth Thy grace into my heart, and preserve me from the misfortune of performing this holy action negligently, or of being deluded with a false sorrow and repentance, as I fear I have too often been. Grant that I may be deeply penetrated with all those feelings and sentiments I should have, in recurring to this sacred institution of Thy infinite goodness. Grant, also, that my first desire in approaching the tribunal of Penance, and my first motive in desiring to be reconciled to Thee, may be to accomplish Thy Divine will. And, O my all-powerful Savior! purify, I beseech Thee, in the furnace of Thy own pure love, my poor, miserable heart, from all self-seeking and self-love; and grant that I may, in every part of my preparation for this holy Sacrament, be guided by Thy

Divine Spirit. I ask this favor in Thy own sweet name—that name to which Thou hast promised to grant whosoever we should ask of Thee.

II.

() MY sweet Mother ! Mother of my Jesus, the God of love and compassion ! thou hast a clearer knowledge than any other created being of the excess of His love and mercy towards poor sinners ; and thou knowest much better the ingratitude and deplorable misfortune of the sinner who offends Him. Oh ! do then, I conjure thee, by that sword of sorrow which pierced thy soul at the foot of the cross, and, by the knowledge of His love and mercy, obtain for me such sentiments of contrition, that I may be perfectly restored to His favor and love, and never again do, say, or think of any thing in the least offensive to Him.

O my dear Guardian Angel ! to whose care I am committed, do, I humbly conjure thee, exert thy influence with God, and obtain for me the favor of making this confession with the most perfect dispositions.

O my holy Patrons ! and all ye blessed inhabitants of Heaven, interest yourselves in my behalf, and obtain that my conversion may be entire.

EXAMINATION OF CONSCIENCE.

The following form of examination may be of use to those who have not been to confession for a long time, or to those

who are preparing for either a general confession or a review. Those who approach the Sacraments weekly, or even less frequently, especially, when they are accustomed to a daily examination of their conscience, have no need of resorting to such a table of sins.

1. ON THE PRECEDING CONFESSION AND COMMUNION.

CONSIDER, whether you have forgotten any thing?... Whether you have neglected the due examination of your conscience?... Whether you have concealed any mortal sin, or colored it so as to make it appear less grievous?... (If you had this misfortune, you must say what space of time has since elapsed, and whether you confessed or communicated during that interval.) Whether you have neglected to submit to your confessor well-founded doubts, legitimate disquietudes?... Whether you have received absolution with sincere sorrow and a firm purpose of amendment?... Whether you have neglected the due fulfilment of the Sacramental Penance, or deferred it without necessity?... Whether you have communicated in the state of mortal sin?...

2. ON THE TEN COMMANDMENTS.

1. *"I am the Lord thy God, thou shalt not have strange gods before Me."*

CONSIDER, whether you have wilfully doubted of any article of faith; and whether you have rashly exposed yourself to the danger of infidelity, by reading bad books, or keeping wicked company? How often?

Have you by word or deed denied your religion, or gone to places of false worship, so as to join in the worship, or to give scandal? How often?

Have you been ignorant of the articles of your creed, of the commandments, or of any of those things which Christians in your station are bound to know? For how long a time?

Have you despaired of salvation, or of the forgiveness of your sins? Or have you rashly presumed upon finding mercy, going on in your sins without any thoughts

of amendment, or depending upon a death-bed repentance ? How long have you been in this way ?

Have you, after falling into mortal sin, neglected for a long time to turn to God by repentance ; and for how long a time ?

Have you neglected your morning or evening prayers ? How often ?

Have you received Confirmation in the state of mortal sin ?

Have you employed prayers, or sacred names, to superstitious uses ? How often ?

Have you profaned the holy Scripture by any whimsical or unauthorized interpretation, or construction ?

Have you profaned or abused holy places or things consecrated to God ! How often ?

Have you believed in fatality, magic, or superstition ? How far ?

Have you believed in dreams, consulted fortune-tellers, taken notice of omens, or made any other superstitious observations ? How often ?

2. *"Thou shalt not take the name of God in vain."*

CONSIDER, whether you have trifled with the name of God, by using it irreverently ? How often ?

Whether you have taken rash or false oaths ; or induced others to do so ? How often ?

Whether you have cursed or sworn, or caused others to do so ? How often ?

Whether you have violated your lawful oaths, or led others to do so ? How often ?

Whether you have violated your lawful promises, or led others to do so ? How often ?

Whether you have executed what you rashly swore to do ? How often ?

3. *"Remember thou keep holy the Sabbath-day."*

CONSIDER, whether you have neglected to sanctify the Lord's day, either by omitting Mass without sufficient cause, or hearing it irreverently ? How often ?

Whether you have neglected to assist at the evening service of the Church, commonly called Vespers ?

Whether you have spent the Sunday or any part of it in servile work, without necessity ? How often ?

4. "*Honor thy Father and thy Mother.*"

DUTIES OF CHILDREN.

CONSIDER, whether you have shown any disrespect to your parents ? Whether you have answered them in a petulant manner, grieved them, or provoked them to anger ? Whether you have neglected them in sickness, poverty, or any other necessity ? Whether you have disowned them, or been ashamed of them before others, through pride ? Whether you have abused or cursed them ? How often ?

Whether you have stolen from your parents, or squandered their substance ? Whether you lifted your hand against them ? How often ?

Whether you were impatient or peevish when they reminded you of your faults ? Whether you disregarded their good advice ? How often ?

Whether you neglected to execute their will after their death : or delayed unnecessarily to do so ? Whether you have shown contempt or disobedience to your lawful superiors, spiritual or temporal ? How often ?

Whether you have shown contempt or disrespect to aged persons ? How often ?

DUTIES OF PARENTS.

PARENTS should remember that, if their children owe them love, respect, and obedience, they themselves are bound to discharge certain duties, on the faithful performance of which depends, in great a measure, the conduct of their children.

Consider, therefore, whether you have loved your children with a Christian love ; corrected them for their

faults in a Christian manner ; that is, without irascibility, but with firmness and meekness, and, at the favorable moment.

Have you neglected to teach them, or to have them learn their prayers and the Christian doctrine ?

Have you been attentive to inspire them with sentiments of fear and love of God ?

Have you neglected to see that they regularly approach the Sacraments of Penance and Eucharist ?

Have you neglected to remove from them the occasions of sin, such as *dangerous companions, bad books, &c.* ? How often ?

Have you flattered their passions, connived at their faults, or allowed them to indulge in their evil inclinations ? How often ?

Have you scandalized them ? In what, and how often ?

Have you neglected to educate them according to your means ?

Have you endeavored to dissuade them from embracing the state of life to which they appeared to have been called by the Almighty ?

Have you compelled them to a particular state of life, or to marry a particular person ?

DUTIES OF CLERKS, WORKMEN, SERVANTS, &C., TO THEIR EMPLOYERS.

CONSIDER, whether you have been disobedient to your employers. Whether you have injured or destroyed their property through carelessness, neglect, or want of diligence ? How often ?

Have you been inattentive to the business intrusted to your care ? How far, and how often ?

Have you disregarded the just and reasonable interests of your employers ? How far, and how often ?

Have you stolen from them, or given any thing away without their knowledge ? Of what value, and how often ?

Have you betrayed their confidence by revealing their secrets, by tale-bearing, lies, &c. ?

Have you sworn falsely for them, knowing well that you should not violate the law of God for any one?

DUTIES OF MASTERS, EMPLOYERS, &c., TO THOSE
UNDER THEIR CHARGE.

HAVE you taken sufficient care to govern your servants, or those under your charge?

Have you neglected to give them salutary advice when you saw them straying from the path of virtue?

Have you not, perhaps, been the cause of their falling away, either by your example or otherwise?

Have you afforded them time to perform their religious duties; such as, approaching the Sacraments, assisting at Mass on Sundays and Holydays, &c.?

Have you required them to do that which you knew was offensive to God?

Have you overburdened them with work or treated them injuriously?

Have you omitted to pay them their wages; or delayed it from them?

5. "*Thou shalt not kill.*"

CONSIDER, whether you have committed any act that was likely to lead to the death of a fellow-creature: whether you encouraged others to do so, or desired it in your heart? How often?

Have you desired any one's death, through hatred, malice, or self-interest?

Have you provoked, challenged, or struck others, or been guilty of quarreling or fighting? How often?

Have you desired your own death through passion or impatience? How often?

Have you entertained a deliberate hatred for any fellow-creature?

Have you refused pardon to those who did you injury?

Have you taken private revenge for real or supposed injuries; suborned others to do it, or desired it in your heart? How often?

6. " *Thou shalt not commit adultery.*"

9. " *Thou shalt not covet thy neighbor's wife.*"

CONSIDER; whether you have wilfully entertained unchaste thoughts or desires? How long have they lasted? Have you been guilty of saying or listening to filthy things? of singing or listening to bad songs? of looking at unchaste objects? of reading or lending bad books? of making or keeping lascivious pictures? of dressing indecently? Have you committed any unchaste act? Have you yielded to evil desires or induced others thereto? Have you kept up a guilty friendship? Have you given way to familiarity, or taken part in improper amusements?

N. B. In this matter you must express yourself with the greatest sincerity and modesty possible; declare the circumstances that may alter the kind of sin; you must not be afraid to ask and give all the necessary explanations, just as a sick person, desirous of being cured, discloses all without reserve to the physician.

7. " *Thou shalt not steal.*"

CONSIDER, whether you have possessed or do possess, unjustly, the property of your neighbor?

Have you bought or received goods from suspicious persons? Have you, through malice, envy, or revenge, done injury to your neighbor's property?

Have you declined, when in your power, to pay your just debts?

Have you refused or delayed to make restitution for the injury done your neighbor, when in your power?

8. " *Thou shalt not bear false witness against thy neighbor.*"

CONSIDER, whether you have privately or publicly sworn, said, or insinuated that which is false, or doubtful, against your neighbor?

Whether you have spoken ill of him ? Whether you have called him by abusive names ? Whether you have declined to defend his character, when it was your duty to do so ?

Whether you have flattered people in their crimes and excesses ? How often ?

Whether you have accused them of faults of which *you knew* or had reason to think, that they were innocent ? How often ?

Whether you have made known the *private sins* of others ? opened their letters without permission ? Whether you have listened to the private conversation of others ? How often ?

Whether you have set your neighbors at variance by relating the private business of one to another ? How often ?

10. "*Thou shalt not covet thy neighbor's goods.*"

CONSIDER, whether you have dwelt with deliberate pleasure on those sins prohibited by the Seventh Commandment ?

3. ON THE PRECEPTS OF THE CHURCH.

CONSIDER, whether you have broken days of abstinence, or eaten more than one meal on fasting-days. Have you been accessory to others doing so ? Have you accomplished the precept of annual Confession and Paschal Communion ?

4. ON THE SEVEN CAPITAL OR DEADLY SINS.

1. **PRIDE.** Consider, how far have you esteemed yourself on account of your fine appearance, your riches, your talents, your birth ?....

Have you blushed at the condition of your parents ?.... Have you spoken vainly of yourself, and taken pride even in your faults ? Have you taken delight in the

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esteem and applause of others ?.... Have you not been ruled by human respect in your exercises of piety ?....

2. **COVETOUSNESS.** Have you had too much attachment to the goods of this world ? Have you given alms according to your means ? Have you deferred to pay your debts ?

3. **LUST.** *See the Sixth Commandment.*

4. **ENVY.** Have you been chagrined at the success or good fortune of another ? Have you sought to lessen him in the estimation of others ? Have you rejoiced to see him disappointed or mortified ?

5. **GLUTTONY.** Have you indulged an inordinate gratification of your appetite ? Have you been guilty of eating or drinking to excess ? Have you caused others to do so ?

ANGER. Have you provoked, challenged, or struck others ? Have you been guilty of quarrelling or fighting with them ? Have you caused others to do so ?

SLOTH. Have you remained in bed through laziness after the hour of rising ? Have you squandered away your time in idleness or useless occupation ? Have you feigned to be sick, thereby to be dispensed from work ?....

N. B. Observe, that in each of those sins, of which you may be guilty, you may not only be guilty of your own sin, but of the sins of others ; by a counselling, commanding, consenting to, or praising the sin of another ; assisting, or otherwise sharing in it ; not hindering it when you could, and by concealing it, when it was your duty to make it known." You may be guilty of the sins of others also, by giving them a bad example.

PRAYER AFTER THE EXAMINATION.

O GOODNESS inconceivable ! against Thee alone have I sinned, and in Thy sight have I committed iniquity. Ah my God ! is this the result of all the protestations of fidelity I have so

often made Thee ? Alas ! my heart is wrung with anguish in considering the number of times I have despised and outraged Thee. O bountiful God ! open to me the treasures of Thy graces that I may thence draw forth a profound sorrow for having so often offended Thee. Touch my heart that it may be overwhelmed with regret, and that it may bitterly weep for so many infidelities. O my adorable Redeemer ! lend an attentive ear to the supplications I make Thee. Grant me a flood of burning tears to weep over the sins which I have committed in Thy presence ; let Thy sacred Blood flow on my guilty soul, let Thy Wounds, Thy bruised and mangled Body plead to Thy heavenly Father in my behalf ; and grant that I may be washed from my iniquities and cleansed from my sins. Receive me into Thy extended arms ; shelter me in Thy Sacred Heart, and with Thy precious Blood, seal me Thy own for ever.

ON CONTRITION.

AS contrition is the most essential disposition for making a good confession, you should humbly beg it of God and earnestly endeavor to excite it in your heart. For this end, consider that sin is a grievous outrage against the sovereign majesty of God, and that it is supremely injurious to your spiritual welfare ; reflect on the good of which it robs you, and the innumerable evils it entails upon you ; look on your Savior nailed to an ignominious gibbet in order to repair this outrage, to appease this anger of the Almighty, and to throw open to you the gates of Heaven which sin alone had closed.

Beg this hearty contrition through the infinite merits of Jesus Christ, the intercession of the Blessed Virgin, and of your guardian Angel.

PRAYER TO OBTAIN CONTRITION.

O MY God ! Thy eyes, forever open upon me, have seen all that is imperfect and criminal in my actions, and Thy Divine light has made known to me the depth and magnitude of my wounds. O Thou who alone canst change the arid rock of the desert into a fountain of living water, soften by the sweet influence of Thy grace, the obduracy of my heart, and make tears of sincere repentance flow therefrom. May I mingle them with the precious Blood which Thy Son, my Savior, shed for me on the cross. Increase the ardor of my love, so that like the repentant Magdalene, my sins may be pardoned. This is the grace which I beg of Thee, O Father of all perfect gifts ! and which I solicit in the name of Thy Divine Son, through the intercession of Mary, of my Guardian Angel, and of all my heavenly protectors.

To excite Contrition in your heart, you may address yourself the following questions :

- 1—*Whom have I offended ?* My God, my Lord, my Creator, my Redeemer, the most equitable of judges, the tenderest of fathers, Him whose bounty knows no limits, and who has lavished upon me, His choicest favors.
- 2—*Where ?* In His august presence, in His service, in His house ; for the place in which I am, is holy ground.
- 3—*How ?* Wilfully, with premeditation, often and grievously, though I had repeatedly promised to amend.

- 4—*For what ?* For a fleeting pleasure, a criminal gratification, through a base desire of pleasing.
- 5—*When ?* Even when He cherished and protected me, when He preserved me from a multitude of impending woes.
- 6—*With what ?* With the gifts which He granted me, with the inestimable graces which He heaped upon me.
- 7—*What have been the effects ?* Humiliation, pain, remorse, grace forfeited, Heaven closed, slavery of the devil, hell merited.. Can there be a greater misfortune ?
-

A saintly personage of the last century, was in the habit of exciting himself to contrition by making three stations. In the first, he descended in spirit into hell, and considered that God at any moment could have precipitated him into that frightful abyss of eternal hatred and undying despair. In the second, he ascended into Heaven, to that abode of love and happiness ; the thought of the eternal felicity of the blessed on the one hand, and on the other, the never ending torments to which his sins exposed him, awoke in his breast a sovereign hatred of all that might be offensive to his Maker. He then transported himself to Calvary's mount, knelt at the foot of the cross, kissed its sacred wood, bathed the ground with his tears, and raising his eyes to the Victim that there hung between heaven and earth, begged Him to pardon his ingratitude in virtue of the Blood which, instead of crying to Heaven for vengeance, was there shed for the salvation of sinners.

This method is very beneficial and easy in practice.

Make the acts of *contrition* and *firm purpose* which follow, but be not content with merely pronouncing them with the lips, penetrate your heart with them, and add thereto whatever grace may suggest.

ACT OF CONTRITION.

TURN not, O Lord, a deaf ear to my supplications ; be appeased by the lamentations of a heart sincerely repentant for its faults ; Oh ! that the vivacity of my sorrow could equal the enormity of my sins !

O agonizing Lord ! infuse into my heart one drop of that bitterness with which Thy Soul was overwhelmed in the garden of Gethsemane, that I may thereby be rendered truly contrite.

Pardon, O merciful God, for all the sins that I have committed, or to which I have been accessory ; pardon for the good which I have neglected to do, or which I have done badly ; pardon for all the faults of which I acknowledge myself guilty, and those I may have forgotten. I sovereignly detest them, and I would wish to repair, at the price of all that is dearest to me, the misfortune of having offended Thee.

ACT OF FIRM PURPOSE.

I HAVE sinned, O my Father, against Heaven and before Thee ! I am no longer worthy to be called Thy son ; make me as one of Thy servants, I am firmly resolved to immolate all that I hold most precious rather than again offend Thee.

What ! because Thou art infinitely good and that Thy mercy knows no bounds, shall it be said that I abuse of Thy favors to offend Thee. No, Lord, it shall not be so ; never shall I be so ungrateful.

In Thy presence, O Divine Jesus, and before Thy holy Altar, I take a firm resolution to flee from sin, to avoid the occasions, and to strive efficiently to destroy. . . . (*Here name the habitual sin which you strive to overcome, to which I am much addicted, and which is so displeasing to Thee.*

Yes Lord, rather to die a most cruel death than to violate my resolution of serving Thee with inviolable fidelity.

I well know that my passions shall again wage war against me ; but with the assistance of Thy holy grace, I will accomplish the engagement that I have made. Henceforth, no more thoughts, words, or actions contrary to charity or modesty ; no more irreverence in Thy holy temple, tepidity in Thy service, omission of my duties, attachment to my sentiments and my will.

Notwithstanding your good will, you may not feel sensible contrition ; be not troubled but have confidence in the Divine mercy. Sensible sorrow is not an essential part of true contrition ; it consists chiefly in an act of the will which detests its past faults, and is resolved to commit them no more.

THE ACCUSATION.

It would be of no utility to examine your conscience, excite yourself to contrition, and make good resolutions, if in your

accusation you knowingly conceal even one mortal sin. By receiving absolution in so unworthy and so criminal a state, instead of obtaining pardon, you add to your former guilt the horrid crime of sacrilege. "Do you not see," says St. Francis of Sales, "that as long as you keep your sins concealed in your soul, they are like so many thorns which unceasingly inflict cruel wounds; but, when they are brought to light by an humble and sincere accusation, they become as so many fresh and fragrant roses," "When the tongue," says St. Augustine, "is silent, the heart exhales itself in bitter complaints, and the only means to tranquillize it, is to make a candid avowal of one's faults and failings."

PRAYER

TO OVERCOME THE SHAME THAT MIGHT LEAD
YOU TO CONCEAL SOME SIN IN CONFESSION.

O DIVINE Jesus ! who didst wish to be accounted a sinner, and to undergo unheard of torments as though Thou wert really guilty, deliver me from the shame which sometimes unfortunately prevents penitents from declaring all their sins, impart to me strength to overcome my repugnance and to accuse my faults with frankness and sincerity. I know, O my God ! it is to Thee that I speak in the person of Thy sacred minister ; could I, therefore, conceal from Thee that which Thou knowest perfectly ? O Thou, whose all-seeing eye penetrates into the deepest recesses of my heart, and reads therein, as in an open book, my most secret thoughts, desires, and aspirations, dare I expose myself to make a sacrilegious confession by not disclosing all my sins ? Preserve me, O merciful God, from so

great a misfortune ; grant me that simplicity and candor with which I should expose to my confessor the manifold wounds of my suffering soul, and to make known to him, without disguise or dissimulation, the number and species of my sins, as well as their aggravating circumstances, so that, approaching this tribunal of reconciliation with the requisite dispositions, I may merit to obtain, from Thy paternal goodness and mercy, the pardon of my sins.

Yes, Divine Lord ! I shall plunge myself into the wonderful pool which Thine Angel stirs ; I shall knock at the door of that place of refuge, which Thou hast opened to all repentant sinners ; of that paternal abode, whence Thou extendest Thine arms to Thy prodigal son, who, penetrated with humility, grief, and confidence, returns to Thee. There, shall I taste peace ; there, shall I recover my lost happiness ; there shall I enjoy the sweetness of those touching words, which Thy well-beloved Son addresses us : *Come to Me, all ye that labor and are burdened, and I will refresh you.*

MANNER OF CONFESSING.

ENTER the confessional with modesty and collectedness, as though Jesus Christ Himself visibly appeared to you in the person of the Priest. Take an humble and penitential attitude, make the sign of the cross, and beg the priest's blessing, saying : *Bless me, Father, for I have sinned.* When he has given you his benediction, answer, *Amen,* and say contritely : *I con-*

fess to Almighty God... and to you, Father, all the sins that I have committed by thought, word, deed, or omission. Without waiting to be questioned, say what time has elapsed since your last confession; whether you performed the penance prescribed; whether you received absolution; and whether you remember any sin which you did not then confess. Begin your accusation thus: *I accuse myself of...* It is highly recommended to commence by those sins which cause you the greater repugnance. Be on your guard against a false shame; state as near as possible the number of your sins, and mention the circumstances that may seem to aggravate them. If you doubt whether an act be a sin or not, consult your confessor thereon, that he may enlighten you. Make a careful distinction between habitual sins, and those which you but rarely commit. Answer with simplicity the questions the priest may make you. Having finished your accusation, say: *For these and all the sins that I do not remember, as well as for all those of my past life, I humbly beg pardon of God, and of you, Father, penance and absolution. Through my fault, &c.* Then listen with attention and docility to the direction and advice of your confessor, be fully resolved to accomplish your penance, and to make any reparation or restitution that he may enjoin.

If he grants you absolution, receive it with profound sentiments of humility and compunction, and recite in an audible voice an act of *contrition*. If your eyes are not suffused with tears of repentance at the remembrance of the sins for which a loving and compassionate God shed His precious Blood, may your heart, at least, be penetrated with a sovereign horror for sin.

ON ABSOLUTION.

IN receiving absolution, the precious Blood of our Redeemer flows upon our soul, and cleanses it from every stain; we are robed in the nuptial garment, to assist at the wedding of

the Lamb, the gates of hell are shut, and a throne of glory is prepared for us in the everlasting abode of the just.

We should, therefore, receive so unspeakable a grace with respect, love, and confidence. To prove our gratitude to so merciful and beneficent a Savior, we should carefully shun even the slightest appearance of sin, and earnestly endeavor to advance in the way of perfection. After confession, spend some time in meditating on the graces you have received, and pour forth your soul in fervent acts of thanksgiving. The following prayers may be said :

PRAYERS AFTER CONFESSION.

I.

Thy sins are forgiven thee. Mark ii, 5.

YES, O God of Goodness and mercy ! I have, just now, been absolved, by virtue of the power, which Thou hast granted to the ministers of Thy Church. That sentence of mercy and forgiveness has restored me to Thy favor, if, as I wish and hope to have done, I have approached the sacred tribunal with the requisite dispositions. This is the effect of the precious Blood Thou hast shed for me, O Jesus, my God and Savior ! Yes, Thou *hast loved me ; and washed me from my sins in Thy own Blood.*

Give thanks to God for His infinite love and mercy.

II.

O praise the Lord, all ye nations : praise Him, all ye people. For His mercy is confirmed upon us : and the truth of the Lord remaineth forever. Glory, &c.—Psalm cxvi.

O MERCIFUL Redeemer of my soul ! what praise, love, and thanks, shall I return Thee for having made a bath of Thy Blood, and a garment of Thy grace, to cleanse my defiled soul in the Sacrament of Penance ? Let my body, soul, and all that is within me, bless Thee eternally ; and let heaven, earth, and all that is within them, say *Amen*.

Receive, I beseech Thee, O my dear Lord ! by the bowels of Thy mercy, by the merits of Thy Mother, and the merits of all Thy blessed Saints, this my confession : let it be pleasing to Thy sacred Majesty, and profitable to my own soul ; let Thy infinite sweetness of love, and bitterness of sorrow, supply all its defects : whether it be want of fervent contrition, of perfect integrity, of humility, of charity, of simplicity, of a true sense and feeling, of the heinousness of my sins, of a full resolution of amendment, for any other circumstance, negligence, or error whatsoever.

After having duly reflected on the advice of your confessor, place yourself, in a special manner, under the protection of the Most Blessed Virgin, in order to obtain the grace of perseverance. Remember that no matter how sincere your resolutions may be, without the assistance of prayer, you shall invariably relapse into sin. Resolve, then, frequently to raise your heart to God in fervent prayer. Do not defer the performance of the penance imposed, as you know it is of strict obligation. To this, add some voluntary mortification, and strive to gain as many indulgences as possible, thereby to better satisfy for your sins. Be particularly careful to offer

up to the Divine Justice, by way of satisfaction, all your pains and labors.

WHEN ABSOLUTION HAS BEEN REFUSED.

If the confessor has judged proper to defer absolution, lament interiorly, and acknowledge yourself unworthy of receiving it ; resolve to make new efforts to merit it by a reformation of your life and by sincere penance.... Recite the following prayer.

O DIVINE Jesus ! I have laid open to Thee the interior of my soul ; Thou hast examined my wounds, yet I leave Thee without being healed ; Thou hast known my infidelities, yet Thou hast not pardoned me. Ah ! when shall I obtain this inestimable favor ? What shall I do, O my dear Jesus, to merit it ? I shall implore Thy grace to combat with more vigor my inveterate enemies, and to triumph over my corrupt inclinations ; I shall say, with Thy Apostle : *Lord save me or I perish.*

Thou art all powerful and I am weakness itself. I cast myself at Thy feet to implore Thy clemency ; let the bowels of Thy mercy, O Lord, be moved at the sight of Thy prodigal son, who bitterly weeps for his sins I am determined to belong entirely to Thee ; fortify my will, so that, having accused and humiliated myself anew, I may merit to hear from Thy sacred mouth those words of grace and benediction : *Thy sins are forgiven Thee.* Amen.



THE SEVEN PENITENTIAL PSALMS.

There are few prayers as capable of disarming the justice of God, as the Penitential Psalms. While reciting them, we should endeavor to enter into the like sentiments of compunction, love, devotedness, admiration, and confidence, with which the Royal Prophet was penetrated when he composed them.

He often speaks of the enemies that persecuted him ; these expressions may readily be applied to the devil and to sin.

Anth. Remember not, O Lord ! our offences, nor those of our parents, and take not revenge on our sins.

PSALM 6. *Domine ne in furore.*

1. David, in deep affliction, prayeth for a mitigation of the Divine anger, 4. in consideration of God's mercy ; 5. His glory ; 6. his own repentance ; 8. by faith triumphs over his enemies.

O LORD, rebuke me not in Thy anger, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak : heal me, O Lord, for my bones are sore.

And my soul is troubled exceedingly : but Thou, O Lord, how long ?

Turn, O Lord, and deliver my soul : O save me, for Thy mercy's sake.

For in death there is no one that is mindful of Thee : and who shall praise Thee in hell ?

I have labored in my groanings, every night I wash my bed : I water my couch with my tears.

My eye is troubled through indignation : I have grown old amidst all my enemies.

Depart from me all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication : the Lord hath received my prayer.

Let all my enemies be put to shame, and be very much troubled : let them be turned back, and be put to shame very speedily.

Glory be, &c.

PSALM 31. *Beati quorum.*

1. Blessings of remission of sins ; 3. misery of impenitence ; 6. confession of sins bringeth ease ; 8. safety ; 14. joy.

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile.

Because I was silent, my bones grew old ; whilst I cried out all the day long.

For day and night Thy hand was heavy upon me : I am turned in my anguish, while the thorn is fastened.

I have acknowledged my sin to Thee, and my injustice I have not concealed.

I said : I will confess against myself my injustice to the Lord ; and Thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to Thee in a seasonable time.

358 THE SEVEN PENITENTIAL PSALMS.

Yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me : my joy, deliver me from them that surround me.

I will give thee understanding, and I will instruct thee in this way, in which thou shalt go : I will fix my eyes upon thee.

Be not as the horse and mule, that have not understanding.

With bit and bridle bind fast their jaws, who come not near unto Thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be ye glad in the Lord, and rejoice, ye just, and glory, all ye right of heart.

Glory be, &c.

PSALM 37. *Domine, ne in furore.*

1. David's extreme anguish ; 15. he hoped in God ; 18. his resignation, grief ; 22. fervent prayer.

REBUKE me not, O Lord, in Thy indignation, nor chastise me in Thy wrath.

For Thy arrows are fastened in me and, Thy hand presseth heavenly upon me.

There is no health in my flesh because of Thy wrath ; there is no rest for my bones, because of my sins.

For my iniquities are gone over my head, and as a heavy burden are become heavy upon me.

My sores are putrefied and corrupted because of my foolishness.

I am become miserable, and am greatly bowed down : I walk sorrowful all the day long.

For my loins are filled with illusions ; and there is no health in my flesh.

I am afflicted and humbled exceedingly. I roared from the agitation of my heart.

Lord, all my desire is before Thee : and my groaning is not hidden from Thee.

My heart is troubled, my strength hath left me : and the light of my eyes itself is not with me.

My friends and my neighbors have advanced against me, and stood.

And they that were near me stood afar off : and they that seek after my life use violence.

And they that design evils for me, speak vain things, and study deceits all the day long.

But I, as a deaf man, heard not : and as a dumb man, not opening his mouth.

And I am become as a man that heareth not, and that hath no reproofs in his mouth.

For in Thee, O Lord, have I hoped : Thou wilt hear me, O Lord my God.

For I said : Lest at any time my enemies rejoice over me, and whilst my feet slip, they glory over me.

For I am ready for scourges : and my sorrow is continually before me.

For I will declare my iniquity ; and I will be thoughtful of my sin.

360 THE SEVEN PENITENTIAL PSALMS.

But my enemies live, and are stronger than I : and they that hate me wrongfully are multiplied.

They that render evil for good oppose me, because I follow goodness.

Forsake me not, O Lord my God ; do not Thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Glory be, &c.

PSALM 50. *Miserere.*

1. David prayeth for the remission of his sins ; 8. for perfect sanctity : 17. God delighteth less in sacrifice than in a contrite heart ; 19. David prayeth for the building of a temple in Jerusalem, figuratively, the exaltation of the Church.

HAVE mercy on me, O God, according to Thy great mercy.

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

Against Thee only have I sinned, and I have done evil before Thee : that Thou mayst be justified in Thy words, and mayst overcome when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother conceive me.

For behold, Thou lovest truth : the secret and

hidden things of Thy wisdom, Thou hast made manifest to me.

Thou wilt springle me with hyssop, and I shall be cleansed : Thou wilt wash me, and I shall be made whiter than snow.

To my hearing Thou wilt give joy and goodness : and the bones that are humbled shall rejoice.

Turn away Thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God : and renew a right spirit within me.

Cast me not away from Thy face ; and take not Thy holy Spirit from me.

Restore to me the joy of Thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust Thy ways : and the wicked shall be converted to Thee.

Deliver me from blood, O God, Thou God of my salvation : and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips : and my tongue shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it : with burnt-offerings Thou wilt not be delighted.

A sacrifice to God is an afflicted spirit : a contrite and humbled heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good-will with Sion ; that the walls of Jerusalem may be built up.

362 THE SEVEN PENITENTIAL PSALMS.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt-offerings : then shall they lay calves upon Thy altar.

Glory be, &c.

PSALM 101. *Domine exaudi.*

1. The extreme affliction of the psalmist ; 12. the eternity and mercy of God ; 19. to be recorded and praised by future generations ; 26. the unchangeableness of God.

HEAR, O Lord, my prayer : and let my cry come to Thee.

Turn not away Thy face from me : in the day when I am in trouble, incline Thy ear to me.

In what day soever I shall call upon Thee, hear me speedily :

For my days are vanished like smoke, and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered : because I forgot to eat my bread.

Through the voice of my groaning, my bone hath cleaved to my flesh.

I am become like to a pelican of the wilderness : I am like a night-raven in the house.

I have watched, and am become as a sparrow, all alone on the house-top.

All the day long my enemies reproached me : and they that praised me did swear against me. For I did eat ashes like bread : and mingled my drink with weeping.

Because of Thy anger and indignation : for having lifted me up Thou hast thrown me down.

My days have declined like a shadow, and I am withered like grass.

But Thou, O Lord, endurest forever : and Thy remembrance to all generations.

Thou shalt arise, and have mercy on Sion ; for it is time to have mercy on it : for the time is come.

For the stones thereof have pleased Thy servants : and they shall have pity on the earth thereof.

And the Gentiles shall fear Thy name, O Lord, and all the kings of the earth Thy glory.

For the Lord hath built up Sion : and He shall be seen in His glory.

He hath had regard to the prayer of the humble : and he hath not despised their petition.

Let these things be written unto another generation : and the people that shall be created shall praise the Lord :

Because He hath looked forth from His high sanctuary : from Heaven the Lord hath looked upon the earth :

That He might hear the groans of them that are in fetters : that He might release those doomed to death :

That they may declare the name of the Lord in Sion, and His praise in Jerusalem.

When the people assembled together, and kings to serve the Lord.

He answered him in the way of his strength ; Declare unto me the fewness of my days.

364 THE SEVEN PENITENTIAL PSALMS.

Call me not away in the midst of my days :
Thy years are unto generation and generation.

In the beginning, O Lord, Thou foundedst the
earth : and the heavens are the works of Thy
hands.

They shall perish but Thou remainest : and
all of them shall grow old like a garment :

And as a vesture Thou shalt change them, and
they shall be changed. But Thou art always
the selfsame, and Thy years shall not fail.

The children of Thy servants shall continue :
and their seed shall be directed forever.

Glory be to the Father, &c.

PSALM *De profundis*, p. 276,

PSALM 142. *Domine exaudi.*

1. David prayeth for favor in judgment ; 3. represents his
distress ; 7. he prayeth for grace ; 9. for deliverance ; 10. for
sanctification ; 12. victory over his enemies.

HEAR, O Lord, my prayer : give ear to my
supplication in Thy truth : hear me in Thy
justice.

And enter not into judgment with Thy ser-
vant ; for in Thy sight no man living shall be
justified.

For the enemy hath persecuted my soul : he
hath brought down my life to the earth.

He hath made me dwell in darkness, as those
that have been dead of old : and my spirit is in

anguish within me : my heart within me is troubled.

I remembered the days of old : I meditated on all Thy works : I meditated upon the works of Thy hands.

I stretched forth my hands to Thee : my soul is as earth without water unto Thee.

Hear me speedily O Lord : my spirit hath fainted away.

Turn not away Thy face from me, lest I be like to them that go down into the pit.

Cause me to hear Thy mercy in the morning : for in Thee have I hoped.

Make known to me the way wherein I should walk : for I have lifted up my soul to Thee.

Deliver me from my enemies, O Lord, to Thee have I fled : teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me into the right land, for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice.

Thou wilt bring my soul out of trouble : and in Thy mercy Thou wilt destroy my enemies.

And Thou wilt cut off all them that afflict my soul : for I am Thy servant.

Glory be to the Father, &c.

Anth.—Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.

LITANY OF THE SAINTS.

KYRIE, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, mi-
serere nobis.

Fili Redemptor mundi De-
us, miserere nobis.

Spiritus Sancte Deus, mi-
serere nobis.

Sancta Trinitas unus Deus,
miserere nobis.

Sancta Maria, ora pro
nobis.

Sancta Dei Genitrix, ora.

Sancta Virgo virginum, "

Sancte Michael, "

Sancte Gabriel, "

Sancte Raphael, "

Omnes sancti Angeli et
Archangeli, orate pro
nobis.

Omnes sancti beatorum
Spiritus ordines, orate.

Sancte Joannes Baptista
ora pro nobis.

Sancte Joseph, ora.

Omnes sancti Patriarchæ
et Prophetæ, orate

Sancte Petre, ora.

Sancte Paule, "

Sancte Andrea, "

Sancte Jacobe, "

Sancte Joannes, "

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven,
have mercy on us.

God the Son, Redeemer of
the world, have mercy.

God the Holy Ghost, have
mercy on us.

Holy Trinity, one God,
have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray.

Holy Virgin of virgins, "

St. Michael, "

St. Gabriel, "

St. Raphael, "

All ye holy Angels and Ar-
changels, pray for us.

All ye holy orders of bles-
sed Spirits, pray for us.

St. John the Baptist, "

St. Joseph, pray.

All ye holy Patriarchs and
Prophets, pray.

St. Peter, "

St. Paul, "

St. Andrew, "

St. James, "

St. John, "

Sancte Thoma,	ora.	St. Thomas,	pray.
Sancte Jacobe,	ora.	St. James,	pray.
Sancte Philippe,	ora.	St. Philip,	pray.
Sancte Bartholomæ,	ora.	St. Bartholomew,	pray.
Sancte Matthæe,	ora.	St. Mathew,	pray.
Sancte Simon,	ora.	St. Simon,	pray.
Sancte Thaddæe,	ora.	St. Thaddæus,	pray.
Sancte Mathia,	ora.	St. Matthias,	pray.
Sancte Barnaba,	ora.	St. Barnaby,	pray.
Sancte Luca,	ora.	St. Luke,	pray.
Sancte Marce,	ora.	St. Mark,	pray.
Omnes sancti Apostoli et Evangelistæ, orate.		All ye holy Apostles and Evangelists,	pray.
Omnes sancti Discipuli Domini, orate pro nobis.		All ye holy Disciples of our Lord,	pray.
Omnes sancti Innocentes, orate pro nobis.		All ye holy Innocents, pray for us.	
Sancte Stephane,	ora.	St. Stephen,	pray.
Sancte Laurenti,	ora.	St. Lawrence,	pray.
Sancte Vincenti,	ora.	St. Vincent,	pray.
Sancti Fabiane et Sebas- tiane, orate pro nobis.		SS. Fabian and Sebastian, pray for us.	
Sancti Joannes et Paule,		SS. Paul and John,	pray.
Sancti Cosma et Dami- ane, orate.		SS. Cosmas and Damian, pray for us.	
Sancti Gervasi et Pro- tasi, orate.		SS. Gervase and Protase, pray for us.	
Omnes sancti Martyres, ora.		All ye holy Martyrs, pray.	
Sancte Sylvester,	ora.	St. Sylvester,	pray.
Sancte Gregori,	ora.	St. Gregory,	pray.
Sancte Ambrosi,	ora.	St. Ambrose,	pray.
Sancte Augustine,	ora.	St. Augustine,	pray.
Sancte Hieronyme,	ora.	St. Jerome,	pray.
Sancte Martine,	ora.	St. Martin,	pray.
Sancte Nicolae,	ora.	St. Nicholas,	pray.
Omnes sancti Pontifices et Confessores, orate.		All ye holy Bishops and Confessors, pray for us.	
Omnes sancti Doctores, orate pro nobis.		All ye holy Doctors, pray for us.	

Sancte Antoni,	ora.	St. Anthony,	pray.
Sancte Benedicte,	ora.	St. Benedict,	pray.
Sancte Bernarde,	ora.	St. Bernard,	pray.
Sancte Dominice,	ora.	St. Dominic,	pray.
Sancte Francisce,	ora.	St. Francis,	pray.
Omnes sancti Sacerdotes et		All ye holy Priests and	
Levitæ,	orate.	Levites,	pray.
Omnes sancti Monachi et		All ye holy Monks and	
Eremitæ,	orate.	Hermits,	pray.
Sancta Maria Magdalena,		St. Mary Magdalen,	pray
ora pro nobis.		for us.	
Sancta Agatha,	ora.	St. Agatha,	pray.
Sancta Lucia,	ora.	St. Lucy,	pray.
Santa Agnes,	ora.	St. Agnes,	pray.
Sancta Cæcilia,	ora.	St. Cecily,	pray.
Sancta Catharina,	ora.	St. Catharine,	pray.
Sancta Anastasia,	ora.	St. Anastasia,	pray.
Omnes sanctæ Virgines et		All ye holy Virgins and	
Viduæ,	orate.	Widows,	pray.
Omnes Sancti et Sanctæ		All ye men and women,	
Dei, intercedite pro no-		Saints of God, make in-	
bis.		tercession for us.	
Propitius esto, parce nobis,		Be merciful unto us, spare	
Domine.		us, O Lord.	
Propitius esto, exaudi nos,		Be merciful unto us, gra-	
Domine.		ciously hear us, O Lord.	
Ab omni malo, libera nos,		From all evil, O Lord, de-	
Domine.		liver us.	
Ab omni peccato, libera.		From all sin, O Lord.	
Ab ira tua, libera.		From Thy wrath, O Lord.	
A subitanea et improvisa		From a sudden and unpro-	
morte, libera.		vided death, O Lord.	
Ab insidiis diaboli, libera		From the deceits of the	
nos, Domine.		devil, O Lord.	
Ab ira, et odio, et omni		From anger, hatred, and	
mala voluntate, libera.		all ill-will, O Lord.	
A spiritu fornicationis, libe-		From the spirit of fornication,	
ra nos, Domine.		O Lord.	
A fulgure et tempestate, li-		From lightning and tem-	
bera nos Domine.		pest, O Lord.	

A morte perpetua, libera
nos, Domine.

Per mysterium sanctæ In-
carnationis tuæ, libera nos,
Domine.

Per Adventum tuum, libera
nos, Domine.

Per Nativitatem tuam, li-
bera nos, Domine.

Per Baptismum et sanc-
tum Jejunium tuum, li-
bera nos, Domine.

Per Crucem et Passionem
tuam, libera.

Per Mortem et Sepulturam
tuam, libera.

Per sanctam Resurrectio-
nem tuam, libera.

Per admirabilem Ascen-
sionem tuam, libera.

Per adventum Spiritus
sancti Paracliti, libera
nos, Domine.

In die iudicii, libera.

Peccatores, te rogamus,
audi nos,

Ut nobis parcas, te roga-
mus, audi nos.

Ut nobis indulgeas, te ro-
gamus, audi nos.

Ut ad veram pœnitentiam
nos perducere digueris, te
rogamus, audi nos.

Ut Ecclesiam tuam sanc-
tam regere et conservare
digneris, te rogamus, au-
di nos.

Ut dominum Apostolicum
et omnes ecclesiasticos

From everlasting death,
O Lord, deliver us.

Through the mystery of
Thy holy Incarnation,
O Lord, deliver us.

Through Thy Coming, O
Lord deliver us.

Through Thy Nativity, O
Lord, deliver us.

Through Thy Baptism
and holy Fasting, O
Lord, deliver us.

Through Thy Cross and
Passion, O Lord.

Through Thy Death and
Burial, O Lord.

Through Thy holy Resur-
rection, O Lord.

Through Thy admirable
Ascension, O Lord.

Through the coming of the
Holy Ghost, the Comfort-
er, O Lord, deliver us.

In the day of judgment.

We sinners, do beseech
Thee to hear us.

That Thou spare us, we
beseech Thee to hear us.

That Thou pardon us, we
beseech Thee to hear us.

That Thou vouchsafe to
bring us to true penance,
we beseech Thee.

That Thou vouchsafe to
govern and preserve
Thy holy Church, we
beseech Thee to hear us.

That Thou vouchsafe to
preserve our Apostolic

ordines in sancta religionē conservare digneris, te rogamus, audi nos.
 Ut inimicos sanctæ Ecclesiæ humiliare digneris, te rogamus, audi nos.

Ut regibus et principibus Christianis pacem et veram concordiam donare digneris, te rogamus.

Ut cuncto populo Christiano pacem et unitatem largiri digneris, te rogamus, audi nos.

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris, te rogamus, audi nos.

Ut mentes nostra ad cœlestia desideria erigas, te rogamus, audi nos.

Ut omnibus benefactoribus nostris sempiterna bona retribuas, te rogamus, audi nos.

Ut animas nostras, fratrum, propinquorum, et benefactorum nostrorum ab interna damnatione eripias, te rogamus audi nos.

Ut fructus terræ dare et conservare digneris, te rogamus, audi nos.

Ut omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus, audi nos.

prelate, and all ecclesiastical orders in holy religion, we beseech.

That Thou vouchsafe to humble the enemies of Thy holy Church, we beseech Thee to hear us.

That Thou vouchsafe to give peace and true concord to Christian kings and princes, we beseech.

That Thou vouchsafe to grant peace and unity to all Christian people, we beseech Thee to hear us.

That Thou vouchsafe to confirm and preserve us in Thy holy service, we beseech Thee.

That Thou lift up our minds to heavenly desires, we beseech Thee to hear us.

That Thou render eternal good things to all our benefactors, we beseech Thee to hear us.

That Thou deliver our souls, and those of our brethren, kinsfolks, and benefactors, from eternal damnation, we beseech Thee to hear us.

That Thou vouchsafe to give and preserve the fruits of the earth, we beseech Thee to hear us.

That Thou vouchsafe eternal rest to all the faithful departed, we beseech Thee to hear us.

Ut nos exaudire digneris,
te rogamus, audi nos.

Fili Dei, te rogamus, audi
nos.

Agnus Dei, qui tollis pec-
cata mundi, parce nobis,
Domine.

Agnus Dei, qui tollis pec-
cata mundi, exaudi nos,
Domine.

Agnus Dei, qui tollis pec-
cata mundi, miserere
nobis.

Christe, audi nos,

Christe, exaudi nos.

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater noster, (*secreto.*)

V. Et ne nos inducas in
tentationem.

R. Sed libera nos a malo.

That Thou vouchsafe gra-
ciously to hear us, we
beseech Thee to hear us.

Son of God, we beseech
Thee to hear us.

Lamb of God, who takest
away the sins of the
world, spare us, O Lord.

Lamb of God, who takest
away the sins of the
world, graciously hear
us, O Lord,

Lamb of God, who takest
away the sins of the
world, have mercy on us,

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, (*secreto.*)

V. And lead us not into
temptation.

R. But deliver us from evil.

PSALM 69.

DEUS, in adjutorium me-
um intende: * Domine,
ad adiuvandum me festina.

Confundantur et reveren-
tantur, * qui quærent ani-
mam meam.

Avertantur retrorsum,
et erubescant, * qui volunt
mihi mala.

Avertantur statim erubes-
centes, * qui dicunt mihi;

O GOD, come to my as-
sistance; * O Lord,
make haste to help me.

Let them that seek my
life, * be confounded and
put to shame.

Let them that desire evils
to me, * be turned back-
ward, and blush for shame.

Let them be presently
turned away blushing for

Euge, euge.

Exsultent et lætentur in te omnes qui querunt te, * et dicant semper : Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum : * Deus, adjuva me.

Adjutor meus et liberator meus es tu : * Domine, ne moreris.

Gloria Patri, &c.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Esto, nobis, Domine, turris fortitudinis.

R. A facie inimici.

V. Nihil proficiat inimicus in nobis.

R. Et filius iniquitatis non apponat nocere nobis.

V. Domine, non secundum peccata nostra facias nobis.

R. Neque secundum iniquitates nostras retribuas nobis.

V. Oremus pro Pontifice nostro *N.*

R. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra, et non tradat eum in animum inimicorum ejus.

shame * that say to me : 'Tis well, 'tis well.

Let them that seek Thee rejoice and be glad in Thee ; * and let such as love Thy salvation say always : The Lord be magnified.

But I am needy and poor ; * O God, help me.

Thou art my helper and my deliverer : * O Lord, make no delay.

Glory be to the Father, &c.

V. Save Thy servants.

R. Who trust in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us at all.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither requite us according to our iniquities.

V. Let us pray for our chief Bishop, *N.*

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Oremus pro benefactoribus nostris.

R. Retribuere dignare, Domine, omnibus nobis bona facientibus, propter nomen tuum, vitam æternam. Amen.

V. Oremus pro fidelibus defunctis.

R. Requiem æternam dona eis, Domine, et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

V. Pro fratribus nostris absentibus.

R. Salvos fac servos tuos, Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all those who have done us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give them, O Lord, and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. O my God, save Thy servants who trust in Thee.

V. Send them help, O Lord, from Thy holy place.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

LET US PRAY.

O GOD, whose property is always to have mercy and to spare, receive our petition; that we, and all Thy servants who are bound by the chains of sin, may, by the compassion of Thy goodness, be mercifully absolved.

HEAR, we beseech Thee, O Lord, the prayers of Thy suppliants, and pardon the sins of them that confess to Thee; that, in Thy bounty, Thou mayst give us pardon and peace.

OUT of Thy clemency, O Lord, show Thy unspeakable mercy to us; that so Thou mayst both acquit us of our sins, and deliver us from the punishments we deserve for them.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins.

O ALMIGHTY and Eternal God, have mercy on Thy servant, *N.*, our chief Bishop, and direct him according to Thy clemency, into the way of everlasting salvation; that, by Thy grace, he may desire those things that are agreeable to Thee, and perform them with all his strength.

O GOD, from whom are all holy desires, right counsels, and just works, give to Thy servants that peace which the world cannot give; that our hearts may be disposed to keep Thy commandments, and the fear of enemies being removed, the times, by Thy protection, may be peaceable.

INFLAME, O Lord, our reins and hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies, and please Thee with clean hearts.

O GOD, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that, through pious supplications, they may obtain the pardon which they have always desired.

PPROMPT, we beseech Thee, O Lord, our actions by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may begin always from Thee, and by Thee be happily ended.

O ALMIGHTY and Eternal God, who hast domination over the living and the dead, and art merciful to all whom Thou foreknowest shall be Thine by faith and good works; we humbly beseech Thee, that they for whom we have determined to offer up our prayers, whether this world still detains them in the flesh, or the world to come has already received them out of their bodies, may, by the clemency of Thy goodness, all Thy Saints interceding for them, obtain pardon and full remission of all their sins: Through our Lord Jesus Christ, Thy Son, who liveth and reigneth, one God with Thee and the Holy Ghost, world without end. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the Almighty and most merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.





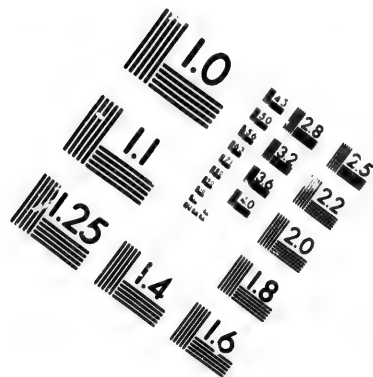
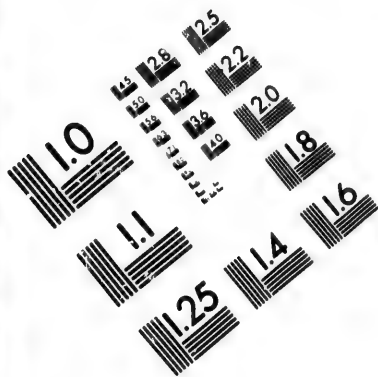
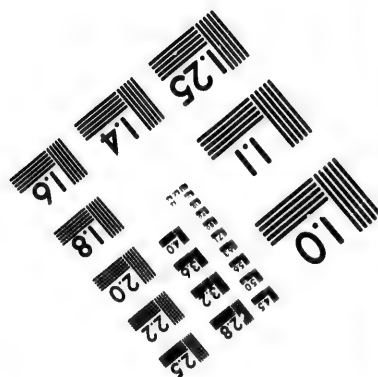
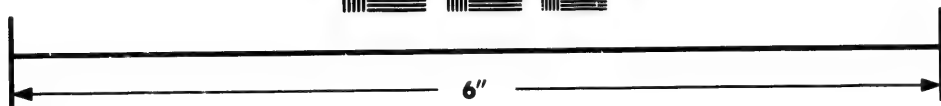
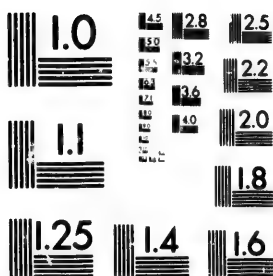


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THE HOLY EUCHARIST.

WORDS are inadequate to express the augustness of the most exalted, the most holy, and the most ineffable of our mysteries,—the adorable Sacrament of the Eucharist. O mystery of love ! O delight of fervent souls ! O inconceivable prodigy of goodness ! To love the children of Adam to such a degree as to die for them ; to love them notwithstanding the innumerable outrages of which they have rendered themselves guilty ; to love them so far as to become their Food ; to come with the same tenderness to the inmate of the cottage as the resident of the palace ; to welcome with equal goodness the monarch and the shepherd ; to unite by a mysterious bond two things so remote by their nature, vile and feeble man, and the Infinite Majesty before whom the heavens and the earth are as though they were not,—what an unspeakable marvel of love ! This can be no other than the love of a God. What a debt of gratitude we owe our Divine Lord for this Banquet of love !

THE EFFECTS OF HOLY COMMUNION.

THE principal effect of holy Communion is to unite us intimately to Jesus Christ, to incorporate us with Him, and to transform us into Him. The nearer we approach this divine end, the more shall we profit by the holy Communion. A worthy Communion, it is true, will not render us impeccable, for nothing is perfect in this world ; but it imparts to us a love of perfection, fortifies in our souls the love of good and the hatred of evil, augments and confirms our faith—this is its principal effect. It detaches the heart from earthly things, and gives it an insatiable love for those that are heavenly ; imparts a thorough knowledge of the love of God, and that of piety ; enables us practically to understand what it is to love Jesus, and to be loved by Him.

It facilitates the holy exercise of prayer, which is nothing else than the application and union of the soul with God, and the continuation of the holy Communion itself.

It increases sanctifying grace in our souls, renders easy and agreeable the practice of the virtues of our Lord, enables us courageously and cheerfully to perform works of penance ; to become meek and humble of heart, charitable towards our neighbors, complaisant, indulgent, and generous towards the poor ; obedient and respectful towards our parents and superiors ; patient in sufferings, maladies, and infirmities, in difficulties, contradictions, and adversities.

It strengthens us against temptations, particularly against those of the flesh, and inspires a horror of all that is indecent and impure. Chastity is the fruit of holy Communion ; innocence, there only, finds its preservative and rampart.

"The tenderest fruits, which are most subject to corruption, are preserved the whole year round," says St. Francis of Sales, "by placing them in sugar or honey ; and shall not our hearts be preserved from the corruption of sin by the incorruptible Body and Blood of the Son of God ?"

Penetrate yourself deeply with the foregoing, and learn to become Christian at the school of the Savior Himself. Nourish yourself with Jesus, that you may become, as it were, another Jesus, another child of God and of Mary.

FREQUENT COMMUNION.

Approach our Divine Lord as often as possible, and forget not, says Monsignor de Segur, that it is by frequent Communion that you shall learn to become and remain a true Christian.

Piety is founded on faith ; do you sincerely desire to acquire and preserve a lively, solid, and practical faith ? Communicate often and fervently ; Jesus is "the Author

and Perfecter of our faith," and He alone brings down from Heaven this celestial gift to those happy souls who unite themselves lovingly to Him. Without frequent Communion, faith gradually becomes weak, and at last so languid, that it appears as though it were dead.

Do you desire to preserve your innocence ? and, if unfortunately you have lost it, do you desire to regain it and remain pure for the future ? Communicate often. The holy Communion is the most powerful guardian of chastity. Our Divine Lord in often coming to unite His Body, so incomparably pure, to ours so strongly inclined to sin, will calm the tempest of your rising passions, and will give you a superhuman strength to resist the temptations of Satan ; and His sweet love, which purifies the heart, will inspire you with a sovereign horror of vice, and a love of chastity. Without frequent and regular Communion, it is impossible for the generality of young persons, long to remain pure ; and with this holy practice, it becomes so easy to avoid evil, that the very combats themselves become not only less frequent, but also, far less dangerous. This observation is fundamental.

Do you desire to pray well ? Do you desire to learn the great science of prayer, which is, after all, no other than the science of salvation ? Do you sincerely desire to love God ? Do you wish to remain worthy of your Baptism, to entertain in yourself the life of Jesus Christ, the divine and eternal life ? In a word, do you really desire to sanctify yourself, and surely save your immortal soul ? Communicate frequently and regularly. This contains all, for the holy Communion is Jesus Christ Himself.

Jesus Christ is the only Source of true Christian life, —the life of grace, of piety, of holiness, of prayer, of collectedness, of self-denial, of penance, of humility and meekness ; He is the Divine Source of spotless purity, of fraternal charity, of patience, of obedience, of lively faith ; of affectionate love of God, of the Most Blessed

Virgin, and of our holy mother the Church : He is, in a word, the Source of all that is good, of all that is great, of all that is beautiful, true, and strong. Now, the holy Eucharist is Jesus Christ. He who separates himself from the Eucharist, withdraws, by the very fact, from Jesus Christ the Source of life. A practical love of the Blessed Sacrament, is no other than the love of God.

After the misfortune of a sacrilegious Communion, there is nothing more fatal to the Christian soul, than to absent herself from the holy Table.

Of a hundred of our youth who lose the grace of God, of a hundred young men who are carried away by the torrent of the world and of vice, ninety-nine would easily and certainly have saved themselves, had they had the courage to communicate frequently and regularly.

I always couple these two words, frequently and regularly, for the one sufficeth not without the other. Communicate frequently, but regularly ; communicate regularly, but frequently, very frequently.

Regularity is the strength of good habits ; without it, the character is never formed, and the conscience is never consolidated in good.

"If worldings," says St. Francis of Sales, "ask you why you frequently communicate, tell them that it is that you may learn how to love God, to purify yourself from your miseries, to strengthen yourself against your weakness."

"Tell them that two classes of persons should frequently communicate : the perfect, because being well prepared, they would be very wrong not to approach the Source of perfection ; and the imperfect, in order to aspire to perfection : the strong, through fear of becoming weak ; and the weak, that they may acquire strength ; the healthy, that they may preserve themselves from sickness ; and the sick, that they may find their cure ; and that you, justly considering yourself to be imperfect, weak, and sickly, require to communicate often, that you may thereby receive frequently the Author of your perfection, Him who is your Strength

and your Physician. Tell them that those who have but few engagements, should frequently communicate, because they have abundant opportunity; and those who have many, because this is the sure means to draw down the choicest blessings of the Almighty on their undertakings. Finally, tell them that you receive the Blessed Sacrament, to learn how to receive it worthily; for, generally speaking, we perform well only that at which we have been frequently exercised."

"Communicate, then, with the advice of your spiritual father, as often as you possibly can, and rest assured that, by nourishing yourself with beauty, holiness, and purity itself, found in this Divine Sacrament, your soul will become all beautiful, all holy, and all pure."

"Never" says St. Liguori, "should we neglect this pious duty for any worldly affair, how pressing soever it may appear, as there is nothing more pressing, than our eternal salvation."

It is only at the hour of death, that we shall thoroughly understand the value of an additional Communion. May then, the holy Eucharist be ever your love, your treasure, your confidence, your strength, your happiness, and your life. May all your thoughts and desires tend only towards uniting yourself more and more closely to Jesus Christ. Breathe not but for Jesus; let your heart beat and throb for Him alone. Let the days on which you enjoy the happiness of communicating, be to you days of pure delight:—on those days of transport, of thankfulness, and of love, take new courage and strength to walk manfully in the path of perfection, of self-repunciation, of self-denial, and of love, which God has been pleased to mark out for you.

DISPOSITIONS WITH WHICH YOU SHOULD APPROACH THE HOLY TABLE.

We have seen the salutary effects of the holy Eucharist. Why, then, alas! do not all who communicate, derive from this adorable Sacrament those priceless

fruits of sanctification? Why does the grace of Jesus Christ act so powerfully on some souls, and so feebly on a great number of others? How comes it that it effects such admirable and salutary changes in some, while it seems to leave others in their ordinary infirmities? Ah! it is because all do not bring to the reception of this heavenly Food the same dispositions.

These dispositions are of two kinds; some relate to the body, and are as follows: to be fasting, that is, to have taken absolutely nothing since midnight; to be modestly dressed, without luxury or negligence; to approach the holy Table with an exterior indicative of the greatness of the act you are about to perform.

The other dispositions relate to the soul, and are as follows: to be in the state of grace; to have an ardent desire to receive this Divine nourishment; to receive it with great respect and devotion; to profit well of the graces received.

The disposition absolutely necessary, is to be exempt from all mortal sin. Besides this essential condition, there are dispositions and sentiments which the greatness, the dignity, and the holiness of this Sacrament require of us; a lively faith, a profound respect, a sincere humility, a great purity, a vehement desire to unite ourselves to Jesus Christ, an ardent love of this Divine Savior, a true detachment from creatures, a strong aversion to venial sin and voluntary faults, and finally, the practice of virtue and the duties of our state.

You are not unacquainted with the dispositions requisite to approach worthily the holy Table, but what efforts do you make to acquire them? Examine seriously how you prepare yourself for holy Communion, and promptly remove whatever may prevent you from reaping an abundant harvest.

"When you are to communicate," says St. Francis of Sales, "commence to prepare yourself for this holy action by frequent aspirations and transports of love. Should you awaken during the night, suddenly replenish your heart with some odoriferous sentiments, that it

may be agreeably perfumed to receive the Divine Spouse, who, watching while you sleep, prepares to bring you innumerable graces and favors, if, on your part, you are prepared to receive them. On the morning of Communion, rise up with extreme joy, on account of the happiness that awaits you, and go with confidence and humility to partake of that heavenly Manna, which will nourish you with immortality."

When the time of communicating arrives, fancy to yourself that Jesus Christ says: Come to me, and answer Him: I go to Thee, O Lord, with the same intentions that Thou hast in inviting me to Thy holy Banquet.

Entreat the Most Blessed Virgin, your Guardian Angel, and St. Joseph, to conduct you to Jesus, and to inspire you with the sentiments that should animate you at this solemn moment.

INTENTIONS TO BE HAD IN COMMUNICATING.

Your principal intention in communicating should be to advance and fortify yourself in the love of God; you ought to receive through love, that which love alone can give," ST. FRANCIS OF SALES.

To this general intention, it is very beneficial to add some particular one; as, to enter into the spirit of the mystery which is celebrated, to obtain the grace to imitate the saint on whose festival you communicate, to correct yourself of some defect, or to advance in some virtue, to learn your vocation, to thank God for favors received, to beg of Him success in your undertakings, the conversion of sinners, or any other favor, either for yourself, or your neighbor. Propose to yourself each time to gain all the indulgences that you possibly can. (1) This practice shall greatly serve to prevent you from communicating merely through custom.

(1) The time of Communion is the most favorable to gain indulgences, on account of the good dispositions in which the communicant should be. Besides those attached to the feast.

FIRST COMMUNION.

FROM the moment you are old enough to understand what is meant by the adorable Eucharist, you should look forward with a holy impatience to your first Communion, and never pass a day without humbly and fervently begging the Almighty to prepare you for that happiness. As often as you see your elder companions communicate, you should make a spiritual Communion, by an act of Faith in the adorable Eucharist, an act of Hope, of Love, and of ardent Desire to communicate yourself; looking on those who enjoy such a happiness as objects of that holy envy which is very allowable and innocent, since the angels themselves would envy a Christian, the felicity and honor of receiving the Almighty, were it possible for them to desire any thing beyond what they possess.

If these were your dispositions with regard to the holy Communion, so long as your extreme youth, ignorance of the Christian Doctrine, or any other cause, deferred your first Communion, you need not be told to rejoice from your heart, now that you have been chosen to prepare for that most solemn duty; you will naturally feel delighted at the prospect of soon enjoying the happiness you so much desire. Your first care should be to return your most humble and heartfelt thanksgiving to God. There is reason to hope that it is He

or to some practice of piety, you can gain the following, granted by our holy Father Pope Gregory XIII., on the 10th of April 1580.

1. AN INDULGENCE OF FIVE YEARS on festival days, when, having confessed, and communicated, you pray for the Sovereign Pontiff.

2. AN INDULGENCE OF TEN YEARS, when you communicate on the feasts of our Lord, of the Blessed Virgin, of the holy Apostles, and the birthday of St. John the Baptist.

3 A PLENARY INDULGENCE, once a year, on the day when the principal feast of the city or country where you live, is celebrated; on condition that you confess, communicate, and pray as said above.

who has selected you for His temple, since that choice was not made without consulting His Divine Majesty, and imploring the light of His Holy Spirit by prayer. But that sentiment which should predominate over all others on this occasion, is a holy fear of the awful duty for which you are now going to prepare, and a deep sense of its great responsibility. This disposition is of the utmost importance, so much so, that the first Communion is always deferred until children are old enough *to discern the Body of the Lord* ; that is, as your Catechism says, until they are of an age to understand what the blessed Eucharist is ; how they should prepare to receive it worthily ; the terrible misfortune of an unworthy Communion, and the risk those run who prepare negligently for an action of such importance, that thereby they may learn to tremble at their own weakness, to trust unreservedly in God's grace, and, at the same time, to leave nothing in their own power undone for rendering themselves less unworthy of the happiness of communicating. You have now attained that age, and do not, it is hoped, resemble many children, who are more delighted at the thought of making their first Communion, than impressed with the necessity of sparing no exertion to make it well. But as so much depends on this sentiment of holy fear, which should spring from the prospect of having to perform so soon the most solemn and awful of all duties, you should most earnestly beg of God to enlighten your understanding, and penetrate your heart, that you may know and feel what you are about to do, and never be so thoughtless as to prepare lightly for a Sacrament, which no created being could dare receive, had not the command proceeded from God Himself. Endeavor likewise to conceive a just notion of this great work, by reflecting seriously that your first Communion is without comparison the most important action you will ever have to perform. This is the action on which perhaps your eternal salvation or misery depends, because nothing more directly leads a soul to Heaven or to hell, than the

good or bad use of this Sacrament ; now, *this* is often decided by the first Communion. Those who are so happy as to make it worthily, begin well, and receive, in the first visit of their Savior, abundant graces and special assistance for persevering in His holy service ; whereas, those who are so truly unfortunate as to profane the precious Body and Blood of Jesus Christ the very first time they approach the holy Table, make rapid strides in guilt—they become old in sin, while they are yet children ; their hearts are hardened ; their after-life is too often depraved ; their end unfortunate ; and their eternity, unhappy :—all which may be traced to the crime of an unworthy first Communion. How many perhaps of the Blessed in Heaven owe their happiness to the care, the fervor, and purity of heart with which they approached, for the first time, the holy Communion ! How many of the damned in hell, would now be reigning with God, if in their early youth, they had not drawn down the Divine vengeance on themselves by an unworthy Communion ! These considerations should animate you to enter, with all the fervor, good-will, and steadiness of which you are capable, on the preparation you are required to make for this most important duty. The time will appear short indeed, when you reflect on the great work for which you have to prepare,—nothing less than the reception of the Almighty Himself, the same God for whose coming the world was four thousand years sighing, and whom the Blessed Virgin, though exempt from the smallest stain, prepared to receive in her sacred womb, by years of retirement and prayer. You cannot, therefore, be too careful in preparing for your Communion, which is now for you the *one thing necessary*. Recollect that you are provided, by God's particular providence, with every possible means for acquiring the essential dispositions for a worthy Communion. If you were situated like many other children, who are as deserving as you, and yet are deprived of the advantages you enjoy, you would be obliged in conscience to seek after instruction

—to study your religion and your obligations, and to spare no pains for acquiring a sufficient knowledge of the Christian Doctrine, before you could presume to make your first Communion. Left to yourself, how much difficulty would you perhaps find in learning all you are bound to know ! How great a risk would you run in approaching the holy Communion, ignorant of half the happiness, or half the obligations of those who receive that adorable Sacrament ! But God, who specially loves you, has spared you all that difficulty, and put it almost out of your power to profane the Sacrament through *ignorance* ;—you have not to seek for instruction ; God has sought after you, to bestow on you that favor ; and not only that, but the blessing likewise of good advice, good example, and spiritual assistance of every kind ; consequently, any defect of dispositions would be much more criminal and more ungrateful in you, than in those who make their first Communion without half, or, perhaps, any of the advantages you enjoy. In a word, it will be solely and entirely your own fault, if you do not make your first Communion with the two essential dispositions required for that solemn duty,—*viz.*, 1st, to be fully instructed in your religion ; and, 2nd, to be in the state of grace. You cannot fail to acquire both these dispositions, if you go through, in the proper spirit, the preparation appointed for the first Communion.

PRAYER TO BE SAID WHILE PREPARING FOR
FIRST COMMUNION.

O DIVINE Jesus ! who, during Thy mortal life, didst receive children with the tenderness of a father, and didst command that they should not

be forbidden to approach Thy sacred Person, I see that Thou art in the Holy Eucharist the same God of goodness and mercy, since Thou now invitest me, not only to approach Thee, but to receive Thy adorable Body and Blood. I am transported with joy, when I think that the happy day I have so long desired is now approaching ; my heart is filled with gratitude and astonishment at the thought that Thou wilt really bestow on me, who am nothing but a weak child, and a great sinner, the most precious of all Thy gifts. But yet, O eternal Majesty ! this prospect ought to make me fear as much as rejoice. What should become of me, were I to receive Thee unworthily ? How many have had that terrible misfortune, who were not so young, so weak, or so imperfect as I am ! Alas ! that day which I have looked forward to, as the happiest of my life, may become the most unfortunate of all. Ah, Lord ! is it I who should betray Thee ? I, whom Thou hast loved so much, and so particularly loaded with favors ! Could I be so hardened, as to repay all Thy mercies by profaning Thy sacred Body and Blood, on Thy first solemn entrance under my roof ? No, my good God ! with the assistance of Thy grace, I will never do that. Though I ardently long for my first Communion, though I prefer the happiness and honor of receiving Thee, to all the pleasures and dignities that could be enjoyed on earth, yet I entreat Thee, with the utmost sincerity, rather to take me out

of life, than permit that I should live to communicate unworthily. I depend on Thee alone, not on my own efforts, for avoiding so great a misfortune, and also for acquiring all the dispositions necessary for receiving Thee worthily. I thank Thee from my heart, for the religious advantages which I enjoy, and which are now more necessary and more valuable to me than ever. I beg of Thee, by that precious Blood which purchased them for me, to give me grace to profit of them all to the utmost of my ability. Enlighten my understanding, that I may comprehend the instructions I receive; and above all, penetrate my heart with Thy fear and love, that the sacred seed of Thy word may sink so deeply into my heart, as to produce a hundredfold. I ask the same favor for all my companions, who are preparing with me for the happiness of communicating: grant most mercifully, that we may all receive Thy adorable Body and Blood with hearts purified, by a good confession, from every stain of sin, and animated with a lively faith, firm hope, ardent love, sincere humility, and with every other fervent disposition Thou requirest of us, that thereby our first Communion may be to us a happy pledge of our eternal union with Thee in Heaven. Amen.

PREPARATION FOR HOLY COMMUNION.

IN the law of Moses, numerous ceremonies were prescribed to precede, accompany, and follow the manducation of the pascal lamb, which was, nevertheless, only a figure of the Eucharist ; be, therefore on your guard not to receive, without serious preparation, the true Pascal Lamb, our Divine Lord and Savior Jesus-Christ.

He who communicates through custom, more than through devotion, receives a fire and is not inflamed ; takes a salutary remedy, and is not cured : his soul is famished in the midst of a sumptuous feast, arid in a sea of graces, indigent before the Source of all good.

Come then, Christian soul, come and receive your God, with all the dispositions which He demands of you, and He will enrich you with the treasure of His celestial graces ; and thus, you shall gain more by one Communion than if you had gained the entire world.

PRAYER TO THE MOST BLESSED VIRGIN

To obtain, through her intercession, the grace to make a good Communion.

O IMMACULATE VIRGIN ! O my Mother ! what happiness would be mine, were I so fortunate as to possess, even in a slight degree, the holy dispositions and generous sentiments with

which your heart was animated, when the Redeemer of the world came to dwell within you. I am about to receive the Eoly of Holies, whose sacred Body was formed in your virginal womb ; countless virtues attracted Him to you—profound humility, lively faith, ardent charity, incomparable purity.

My defects, on the contrary, repel Him ; I am unworthy, not only of His visit, bnt even, that He should deign to cast an eye of mercy on me. But still, I shall never lose confidence, for He says in His Gospel, “ Fear not, it is I,” as though He would say, “ It is I who am the Lamb of God, immolated on Calvary for thy salvation, whose eyes wept over thee, whose hands were stretched out to thee, whose Heart was pierced to give thee a place of refuge, and whose last drop of Blood was shed to wash away thy sins. If thy enemies trouble thee, they shall be weakened and shall fall ; if armies should encamp about thee, if battle be drawn up against thee, fear not, I am with thee.” O my good Mother ! how could I despair with such assurance on behalf of your beloved Son ! Entreat Him to purify me more and more from my sins, to change my languishing dispositions into those animated with a holy ardor ; and my tepidity, into burning charity, so that I may be able to sing with you : “ He who created me, hath taken upon His abode within me ; the Almighty hath done great things for me ; let His holy name be ever blessed.”

INVITATION TO HOLY COMMUNION.

JESUS CHRIST.—Come to me, all ye that labor, and are burdened, and I will refresh you.—*Matt. xi., 28.*

I am the Bread of life. I am the living Bread, which came down from Heaven. If any man eat of this Bread, he shall live for ever : and the Bread which I will give, is My Flesh for the life of the world.—*John vi., 48, 51, 52.*

Verily, verily, I say unto you : Unless ye eat the Flesh of the Son of man, and drink His Blood, ye shall not have life in you. *John vi., 54.*

He that eateth My Flesh, and drinketh My Blood, hath everlasting life ; and I will raise him up at the last day.—*John vi., 55.*

He that eateth My Flesh, and drinketh My Blood, abideth in Me, and I in him.—*John vi., 57.*

As I live by the Father, so he that eateth Me, the same also shall live by Me.—*John vi., 58.*

Verily, verily, I say unto you : He that believeth in Me hath everlasting life. *John vi., 47.*

PRAYERS BEFORE COMMUNION.

OFFERING OF THE HOLY COMMUNION.

O DIVINE Lord ! I offer Thee the Communion I am about to make, in union with the superabundant merits of Jesus Christ, Thy be-

loved Son, and the infinite love of His adorable Heart ; in union with the merits of the Blessed Virgin, and the ardent love of her sacred heart : in union with the merits and love of those happy souls who enjoy Thy glorious vision in Heaven, and of the just who still live upon earth. O my God ! I earnestly desire to approach Thee in this adorable Sacrament, with that lively faith, that profound humility, that tender confidence, that pure conscience, and ardent love, with which so many holy souls are inflamed, in partaking of this sacred Banquet ; accept, at least, my desire, and supply by Thy mercy all my deficiencies. I offer my Communion, and the adorable Sacrifice at which I am going to assist, to render Thee the honor and glory which are due to Thy infinite Majesty ; to satisfy Thy justice, which I have irritated by my sins ; to thank Thee for the innumerable benefits, which I have received from Thy liberality ; and, to obtain from Thy infinite mercy the graces which are necessary for me, particularly the grace to subdue my predominant passion, and to acquire the virtues in which I am deficient, but especially the grace of a happy death. I likewise offer my Communion, O merciful Father ! in memory of the passion and death of Thy dear Son, my Divine Redeemer, to enter into His views and designs, to accomplish His most holy will, to love Him with more ardor and perfection, to participate in the merits of His labors and sufferings, to acquire His spirit,

to imitate His virtues, to model my life on His ; and to make to His adorable Heart, a public reparation for all the sacrilegious Communion, irreverences, and profanations, which are committed against Him in this august Sacrament of His love. I offer it, O God of unbounded liberality, to thank Thee for all the graces Thou hast bestowed on mankind, particularly for all those Thou hast conferred on Thy Blessed Mother, as likewise on the Angels and Saints, on my guardian Angel and holy Patron. I offer it likewise for the triumph of our holy Religion, the exaltation of the Catholic Church, the conversion of infidels, heretics, schismatics, and all those who are in the unhappy state of mortal sin ; also, for the necessities of my relatives, friends, associates, benefactors, and enemies ; for the perseverance of the just, the comfort of the afflicted, and the deliverance of the suffering souls in purgatory. In a word, for all those for whom I am obliged to pray ; and I desire to enter into all the intentions requisite for gaining the indulgences, which are held forth by the Church to worthy communicants.

ACT OF FAITH.

O GOD of Heaven and earth ! Savior of mankind ! comest Thou to me, and shall I have the happiness to receive Thee ? Who could believe such a miracle of love, so wonderful a condescension, if Thou Thyself hadst not said it. Yes, O Lord, it is Thou whom I am going to re-

ceive in this august Sacrament ; Thou who, born for my sake in a stable, wast pleased to die for me on the cross ; and, glorious in Heaven, art still concealed under these mysterious veils. I firmly believe this profound mystery, and am more certain of Thy real presence, than if I beheld Thee with my own eyes ; I believe it, because Thou who art truth itself, hast said it. Wert Thou to speak to me from this very tabernacle, Thy voice would effect me less than that which resounds in Thy Gospel. I believe it, and though it is wholly incomprehensible to reason and impenetrable to human understanding, I captivate my senses and my reason beneath the obedience of faith ; I believe it, and had I to choose between a thousand deaths and the confession of this sacred truth, I would gladly endure the former rather than deny this point of my religion. *Verily Thou art a hidden God, the God of Israel, the Savior.*—Js. XLV., 15.

ACT OF HUMILITY.

WHO am I, O God of glory and majesty ! who am I that Thou shouldst deign even to look on my unworthiness ! Whence this supreme happiness, this unbounded goodness, that Thou, my Lord and my God, shouldst condescend to visit me ? I am a wretched sinner, the vilest of Thy creatures, more contemptible than nothingness itself, and yet, I dare approach so holy a God, and partake of the Bread of Angels ! Ah, Lord !

I do not deserve this mark of Thy predilection, this additional proof of Thy tenderness and love. King of Heaven ! Author and Preserver of the world ! I annihilate myself before Thee. Alas ! without Thee my soul is a desolate waste, fertile only in the production of weeds and brambles. With profound humility, I acknowledge Thy sovereign greatness and my extreme wretchedness.

This consideration covers me with inexpressible awe and confusion, O my loving Lord ! I confess with humble sincerity that I am but dust and ashes, and that I am wholly unworthy of the ineffable favor Thou deignest now confer upon me. *Lord, I am not worthy that Thou shouldst enter under my roof.*—Matt. VIII., 8.

ACT OF CONTRITION.

THOU comest to me, O bountiful and merciful Lord ! Alas ! my frequent prevarications should rather lead Thee to abandon me to my own perversity. Sensible of the displeasure they have caused Thee, and moved by Thy infinite goodness, I solemnly renounce my evil ways, and firmly resolve never more to relapse into my former transgressions. O most amiable Father ! since Thou lovest me to such a degree as to permit me to approach Thy holy Banquet, enliven my courage and quicken my confidence, by granting me an entire forgiveness.

My soul, as I hope, has been cleansed in the Sacrament of regeneration ; but, O Lord ! cleanse me still more, purify me from the slightest stain, robe me in the nuptial garment, create a new heart within me, and renew therein the spirit of innocence, that so I may be somewhat worthy to approach unto Thee. *Wash me yet more from my iniquity, and cleanse me from my sins. Create a clean heart in me, O God, and renew a right spirit within my bowels.*—Ps. L.

ACT OF HOPE.

THOU comest to me O loving Savior ! what may I not expect from Thy excessive goodness and unbounded liberality ! I present myself before Thee, with all the confidence Thy infinite power and amiable condescension inspire. Thou knowest all my wants, and canst relieve them ; Thou invitest me to come unto Thee, and desirest to assist me. Well, O Lord ! behold me, Here I am. I come at Thy gracious invitation ; I present myself before Thee with all my imperfections and infirmities, and hope that Thou wilt strengthen my weakness, enlighten my blindness, support me in my sufferings, and solace me in this my earthly pilgrimage. In fine, incline my heart to love Thy divine truths, and attract me so powerfully to Thyself, that I may, in leaving this vale of tears, follow Thee to Heaven where Thou livest and reignest for all eternity. *Lord, behold, he whom Thou lovest is sick.*—John XI., 3.

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ACT OF DESIRE.

IS it then possible, O amiable Jesus ! that Thou comest with a vehement desire of uniting a wretched sinner to Thyself ! O come ! Beloved of my heart. . Come, Lamb of God, adorable Body and precious Blood of my Savior, come and be the aliment of my soul. As the hart panteth after the fountain of water, so my soul panteth after Thee, the Fountain of life, and Ocean of all good. Who will give me the wings of the dove that I may fly unto Thee ? Separated from Thee, my weary soul languishes and pines away, for Thou alone, art my consolation, my treasure, my happiness, my life, and my all.

Come, dear Jesus ! Take up Thy abode in my heart, and dwell therein all the days of my life. My heart is ready, and were it not, one of Thy all-powerful words, one of Thy Divine looks would be sufficient to prepare, soften, and inflame it. *Come, Lord Jesus.*—Apoc. xxii., 20.

AFTER COMMUNION.

The moments that follow the holy Communion, are the most precious of our life, and should, therefore, be carefully put to profit for our spiritual welfare.

It is then, that we should renew within ourselves the spirit of fervor, and make an act of lively faith in the real presence of our Lord in this august Sacrament ; it is then, that we should excite all the powers of our soul to render Him a worthy homage and profound adoration ; it is then, above all, that by a thousand holy effusions, we should testify to Him our gratitude and love.

This is the time to take firm resolutions, and to make sincere protestations of serving Him with inviolable fidelity for the future.

EFFUSIONS OF LOVE AFTER COMMUNION.

BEHOLD Thou art now with me, in the very midst of my heart, O King of immortal ages! Yes, Thou art my King, Thou art my God. Angels and Saints, ye happy hosts of Heaven, and ye creatures that still live on earth, praise and bless this Prince of Peace.

Blessed Spirits! Sing ye a new canticle in honor of my King, for the ineffable favor which He has now bestowed upon me. And thou too, my soul, pour out thy affectionate sentiments in fervent acts of thanksgiving, and never cease repeating with the Psalmist, "May Thy infinite Majesty be praised now and henceforth forever."

O most benign Sovereign! Thou hast now entered into the bower of my heart, dwell therein all the days of my life. To Thee alone belongs the empire of hearts; subject mine to Thy mild and amiable sway, that so it may be inflamed with Thy love, and breathe but for Thy honor and glory.

O august Master! Behold me at Thy feet smitten with Thy heavenly love. I cling to Thee as a child fondly clings to its mother; I cleave unto Thee, as to a Friend whose absence I cannot bear.

Write in indelible characters Thy Divine laws in my heart, write them with Thy precious Blood, that they may be more sacred and inviolable in my sight.

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O Prince of Peace ! Thy laws breathe nothing but love, meekness, patience, humility, obedience, and mortification. Fill my heart with Thy grace that I may practise these virtues with fidelity and generosity.

O adorable King ! I ask of Thee but one favor : reign always over my heart and never abandon me to myself, or to the mercy of my enemies. I will acknowledge no other King than Thee, because I love and worship none but Thee alone.

My soul is inebriated with joy at the thought that Thou, beloved Jesus, art my Ruler, and that I am entirely subject to Thy wise and all-saving laws. Better love Thee than command the whole universe. In reigning over me, Thou dost make me a partaker of Thy power and wealth ; or better, Thou Thyself dost become my King and my crown, my treasure and my all.

O Jesus ! my resolution is taken ; henceforth shall I strenuously endeavor to walk in Thy footsteps. From this very moment, I shall burst the ignominious chains that bend me down to earth. All my efforts shall tend towards loving and serving Thee with the zeal and fidelity of a fond and ardent disciple.

O unique happiness of my soul ! What is there more soothing than to love Thee, who hast showered Thy choicest favors and blessings upon me, and who givest me, in the adorable Eucharist, a foretaste of the unspeakable and eternal delights which Thou hast prepared for Thy elect !

Frequently, O loving Savior ! shall I come to Thy holy Table, and participate in this heavenly Banquet. Frequently, shall I draw from this Fountain of graces the manifold helps that I may need.

Beloved of my soul ! Thy tabernacles are ever open, and ever art Thou ready to welcome me. Frequently, shall I receive Thy adorable Sacrament and thus be enabled to say with Thy great Apostles, " It is not I who liveth, but Thou who livest in me." O sweet Ruler of my heart ! Reign over all my affections that I may be entirely Thine.

ASPIRATIONS AFTER COMMUNION.

I HAVE found Him whom my soul loveth ; I hold Him, and I will not let Him go.—*Cant.* III., 4.

My beloved to me, and I to Him.—*Cant.* II., 16.

How goodly is the chalice which inebriateth me !—*Psalms* XXII., 5.

My flesh and my heart have fainted away for Thee ; Thou art the God of my heart, and the God that is my portion forever.—*Ps.* LXXII., 26.

Who shall separate me from the love of Christ Jesus ?—*Rom.* VIII., 55.

Bless the Lord, O my soul ! and let all that is within me, bless His holy name.—*Ps.* CII. 1.

What shall I return to the Lord for all the blessings He has heaped upon me.—*Ps.* CXV., 12.

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I will bless the Lord at all times ; His praise shall be always in my mouth.—*Ps. xxxiii., 2.*

The mercies of the Lord I will sing forever.—*Ps. lxxxviii., 2.*

PRAYERS AFTER COMMUNION.

ACT OF ADORATION.

O GOD of Power and Majesty ! the grandeur of the heavens is as nothing in Thy sight ; the earth. Thou hast poised in Thy hand ; the ocean is before Thee as but a drop of water ; all nature trembles in Thy presence. How then shall I extol Thee, immortal King of Ages ! What homage can I render Thee, except to be silent and honor Thee in the most profound annihilation of my Soul. O Lord God of Hosts ! I acknowledge Thy supreme greatness, compared with which, all power is but weakness ; all prosperity, wretchedness ; and the most brilliant light, nothing but the thickest darkness. Eternal Power ! infinite Perfection ! adorable Holiness ! I bend my knees before Thy holy Tabernacle ; I prostrate myself in adoration at the foot of Thy sacred Altar. O that I could duly fathom the real depth of my nothingness, so as to honor Thy Majesty more profoundly ! My soul longs to an-

nihilate herself before Thee ; and willingly would I forget all things except my sins. Thy greatness, Thy mercy, and Thy love. I adore Thee, O my God ! and render Thee homage with all the faculties of my being : with all my heart, by loving Thee ; with all my soul, by praising Thee ; with all my mind, by submitting it to faith.

It is my sweetest delight to feel, that I possess within me, as in a living tabernacle, the Holy of Holies ; and that, in the holy Eucharist, I honor Thee in a manner worthy of Thy immortal Majesty. *Honor, glory, and benediction, to Him that cometh in the name of the Lord ; blessed be the Eternal Son of the Most High, the Lamb without spot, who taketh away the sins of the world !*

ACT OF LOVE.

O BELOVED Jesus ! O Divine Savior of my soul ! where shall I find words to express my gratitude and love ? O Beauty ever ancient and ever new ! too late have I known Thee ! too late have I loved Thee ! O heavenly Manna ! O adorable Sacrament ! O inestimable pledge of God's love for man ! O standing memorial of Christ's passion and death ! O inexhaustible Fountain of divine grace ! O boundless mercy ! O divine charity ! O sacred Fire, ever burning and never consuming ! Hail, O merciful Jesus ! my only happiness and delight, the joy of my soul, and my portion forever ! O may my soul be sensible

of Thy adorable presence, and may I taste and see how sovereignly sweet Thou art in the Sacrament of Thy love. Yes, O God of goodness ! I love Thee with my whole heart, my whole soul, and above all things. I love Thee for love of Thee, and I firmly resolve to love Thee alone. O Divine Jesus ! do Thou Thyself, confirm these holy resolutions in my heart, which is now entirely Thine ; and grant that I may always be able affectionately to exclaim with Thy holy Apostle, *Thou knowest, Lord, that I love Thee.*—St. John, XXI., 15.

ACT OF THANKSGIVING.

IN what manner, O Lord, shall I testify to Thee my gratitude ? Faith reveals to me that I receive in the holy Communion benefits which the heart of man cannot comprehend. I yearned for the happy moment that was to unite me to Thee, and behold ! my desire is accomplished. I burned with impatience, and lo ! all my wishes are fulfilled. My God is within me ! my Well-beloved hath taken up His abode in my heart ! Not satisfied with having undergone an ignominious death on the cross for my salvation, this compassionate High-Priest hath still further condescended to honor me by His visit !

O my soul ! glorify the Lord thy God ; acknowledge His goodness, extol His magnificence, eternally proclaim His mercy. But how can I praise

Thee worthily, O Lord ? Ye heavens and earth, assist me in offering thanksgiving to my God. Ye flowers, lend me your perfumes ; ye trees, bend down your tops ; ye mountains, burn like holocausts. Oh, that I could convert the entire universe into one temple, and fill it with my voice, in order to celebrate the praises of my God and Savior. Mary, my most tender Mother, lend me thy heart with which to love Him. Ye blessed Angels, lend me your fervor ; all ye Saints come to my aid. O Lord ! I unite myself to every creature on earth and in Heaven, and exclaim with them, *Salvation to our God, who sitteth upon the throne, and to the Lamb ! Benediction, and glory, and wisdom, and thanksgiving, and honor, and power, and strength to the Eternal God for forever and ever ! Amen.*

ACT OF OBLATION.

WHAT shall I offer Thee, O my God ! acknowledging, as I do, that I am weakness and misery itself ? Yet here again Thy Divine love is my only resource. I said in my poverty, "What return shall I make ?"—and Thy love permits me to reply, "I will take the Chalice of Salvation." Yes, I offer Thee, O my Savior ! to Thy eternal Father, inasmuch as Thou hast given Thyself to me. I offer Him Thy adorable Heart, Thy most holy Soul, Thy sacred Body, Thy precious Blood, Thy sublime Divinity ; in a

word, I offer Him what glory soever Thou givest Him in the adorable Sacrament of the Altar ; and, in particular, that which Thou art now paying Him from within the depths of my heart ; for there it is that Thou art most abased. Suffer me, O Lord ! in Thy tender mercy, to unite with this Offering of infinite worth, that of my whole self miserable as it is. Ah ! methinks I hear Thee reply ; “ My child, the offering of thyself, united with that of thy Savior, shall never be rejected by me. The gift of thy heart, blended, by the Divine love of Jesus with His own, shall ever be acceptable to a God who asks only love in return for love.”

ACT OF PETITION.

O THAT I could pray to Thee, Lord, as I ought ! It is here especially that I feel the need of Thy grace. Vouchsafe to grant me this Divine gift. Faith assures me that Thou grantest all things to prayer ; and I possess Thee now, in the depth of my heart, ready to hear and answer my petitions. I entreat Thee, then, O my Divine Savior ! to strengthen the good resolutions with which Thy grace has inspired me. I know that true love consists not merely in feelings and words, but in acts. Give me, then, grace to prove by my deeds that my conversion is sincere, and that I desire to live for Thee alone. Deign to bestow on me those virtues of which I

stand in need : a spirit of faith which shall never forsake me ; a confidence which nothing shall be able to shake ; a charity enkindled by Thine own ; a profound humility ; an entire detachment from creatures ; constancy in Thy service ; a most tender and special devotion to Thy Sacred Heart ; as to the immaculate heart of Thy holy Mother. Grant me the grace to approach Thy august Sacraments, at all times, with unfeigned piety ; to come to the life-giving Sacrament of Penance with a lively faith, a firm confidence, and a sincere contrition ; and to draw nigh to Thy holy Table with a most profound humility, a faith inflamed by love, and a heart hungering after that Bread which is the delight of the soul. Shower down O Lord ! Thy choicest blessings on our holy mother the Church, on her august visible head, the Pope, and all her Bishops and Priests, particularly of this country ; crush the efforts made by impiety to destroy their labors. Touch the hearts of those who persecute and calumniate them ; and unite all men in the one blessed task of loving and serving Thee. I entreat Thee also to bless my parents, relations, and all those for whom I am bound to pray.

For myself, I consecrate my heart to Thy love ; and I enjoy the sweet hope that, having loved Thee here on earth to my latest breath, I shall go to love Thee in Heaven for all eternity. All my petitions I place under the protection of Mary, my good Mother. Through her loving

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heart, I offer them to Thee, O sweet Jesus ! and through her, I hope to reach Thee. O blessed Mother, art thou not the *Mother of holy hope* ! art thou not invoked under the title of *our Lady of Hope* ! Obtain for me, then, the grace to reap an abundant harvest from this Communion ; and pray that I may abide forever in the Sacred Heart of Jesus, in union with thy maternal heart, to which I unite my own for time and eternity.

The fruits you should derive from the holy Communion are ; spotless purity of heart, generous courage to overcome self, profound humility in all things, intimate union with Jesus, entire submission to God's holy will, inviolable fidelity to the duties of your state. Let each Communion be a preparation for the following. Prepare for this august action as you did the first time you had the happiness to approach the altar of that God " who rejoiced your youth ; " that happy first Communion which is the precious pearl cast into the ocean of your life, and which indeed should be your sweetest remembrance. Prepare as you shall wish to have done at the hour of death ; and then, O how sweet will the delights of Communion become ! How strong your soul shall grow, when it has sipped from this inexhaustible Fountain of grace ! In presence of Jesus in your heart, the noisy din of the world shall sink hushed at your feet. Like the furious billows that vainly dash themselves on the rocky shore, its murmurs shall die away in your ears, but reach not your heart. Thus your Communions shall become a source of heavenly graces, the main-spring of your perfection, the guarantee of a happy death, and the sacred pledge of a glorious resurrection.

Deeply penetrated with lively sentiments of gratitude for the priceless favor you have received, strive, throughout the day to keep alive the recollection of your having communicated. Frequently renew your resolutions, and exert your utmost endeavors to be faithful to them. As often as possible, address your Divine Spouse by some fervent ejaculatory prayers ; no particular form is necessary, those that spring from your heart, are the most acceptable to Him.

You can, however, make use of the following :

O Divine Jesus ! Thou art entirely mine and I am entirely Thine !

I have found Him whom my soul loveth ; I possess Him, and shall never abandon Him.

O my Jesus ! may the fire and sweetness of Thy love so absorb my soul, that I may die for love of Thee !

O Jesus ! meek and humble of Heart, teach me to be meek and humble like Thee.

O my Savior ! inexhaustible Fountain of delights, how happy is he who loves Thee !

O my Jesus ! would that I could share with Thee the ignominies of Thy Passion.

O Love that ever burnest, and art never consumed ! I desire to love Thee alone.

O incomprehensible Goodness ! I will never cease to sing Thy praises, and to celebrate Thy loving mercies.

Vanity of vanities, all is vanity except to love and serve Thee alone.

What have I in Heaven, and what do I desire on earth, but Thee, O Jesus ! the Lord of my heart and my portion forever.

PRAYER OF ST. THOMAS AQUINAS AFTER COMMUNION.

I GIVE Thee thanks, eternal Father ! for having, out of Thy pure mercy, been pleased to feed my soul with the Body and Blood, of Thy only Son, our Lord Jesus Christ. I beseech

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Thee, that this Communion may not be to my condemnation, but prove an effectual remission of all my sins. May it strengthen my faith ; encourage me in all that is good ; deliver me from my vicious habits ; remove all concupiscence ; perfect me in charity, patience, humility, obedience, and in all other virtues. May it secure me against all the snares of my enemies, both visible and invisible ; perfectly moderate all my inclinations ; closely unite to Thee, the true and only Good, and happily settle me in unchangeable bliss. I now make it my hearty request, that Thou wilt, one day, admit me, though an unworthy sinner, to be a guest at that divine Banquet, where Thou, with Thy Son and the Holy Ghost, art the true light, eternal fulness, everlasting joy, and perfect happiness of all the Saints ; through the same Jesus Christ, our Lord. Amen.

RENEWAL OF THE BAPTISMAL VOWS.

O MY Lord and my God ! humbly prostrate in spirit before Thy Divine Majesty, I adore Thy sovereign justice and Thy infinite mercy. I am penetrated with fear at the consideration of Thy awful judgments, and my own great ingratitude for all Thy benefits, since I was ranked by Baptism among Thy children, raised to the glorious dignity of Christian, and thus entitled to enjoy Thee eternally in Heaven. I was not, then, sensible of the precious grace bestowed on

me, nor of the awful obligations I contracted when I promised to renounce the devil, the world, and the flesh. But I am now fully sensible of both ; I most humbly thank Thee for having brought me safely to the waters of Baptism, and I detest from the bottom of my heart, every thought, word, and action of my life which has been unworthy of a Christian. Thou knowest, O my God ! how often I have stained the robe of innocence with which I was then clothed, and how frequently I have violated my sacred promises ; but Thou seest the contrition of my heart, and the sincerity with which I now renew, in the presence of Heaven and earth, my profession of faith in the doctrines proposed to my belief by the holy Catholic Church, as well as the promises made for me when I was regenerated in the waters of Baptism. I renounce the world, with its pomps, vanities, and false maxims, which I despise, because they are accursed by Thee ; I renounce the flesh with all its temptations, and sincerely resolve to endeavor to amend my faults, to conquer my passions, and to sacrifice all that is most dear to me, rather than again deliberately sully that robe which I promised to carry unstained before the judgment-seat of Christ. O my good God ! who didst love me before I could love Thee, and didst apply to my soul the merits of Jesus Christ when I was unable to implore that favor ; look on me with compassion, and grant me all those graces which will enable me

to keep my Baptismal engagements without reproof. Increase in my soul the heavenly virtues of Faith, Hope, and Charity, which I received at baptism, and teach me to make Faith the rule of my conduct, that it may avail me to life everlasting, through the infinite mercies and merits of my Lord, and Savior Jesus Christ, who with Thee and the Holy Ghost, liveth and reigneth, one God world without end. Amen.

P R A Y E R S

WHICH MAY BE SAID DURING VISITS TO THE BLESSED SACRAMENT, OR BEFORE HOLY COMMUNION.

I.

Come to me, all ye who labor, and are burdened, and I will refresh you—St. Matt. xi. 28.

O MY Divine Savior ! how amiable is this invitation of Thy infinite mercy ! When I listen to these endearing words, and reflect on the loving tenderness from which they spring, my soul is penetrated with the most unbounded confidence in Thee, who art my life and my mercy. Burdened and heavy laden, I flee to Thee, and implore a remedy for such wounds as Thou alone canst heal ; for such miseries as Thou alone canst clearly know, and sincerely compassionate.

II.

WHO art Thou, O my sovereign Lord ! and what am I ? As for me, I am nothing, or rather worse than nothing ; for I have had the misfortune to offend Thee, to abuse Thy graces, and grieve Thee by innumerable sins, of which my life has been but one sad series. But in Thee, O adorable, omnipotent, self-existing Being ! *dwellet*h all the fulness of the Godhead—Col. ii. 9. Thou art most beautiful, incomprehensible, adorable, ineffable in all Thy infinitely amiable perfections ; supporting, filling, and overshadowing all things ; Thou dwellest in the highest heavens, yet willingly descendest into the wretched mansions of my miserable heart. But remember, O adorable Savior ! that during Thy mortal life Thou wast denominated the *friend of sinners*—St. Luke vii. 34, in which capacity I have claims on Thee, superior to those of all others. Attracted by Thy loving invitation, I come ; and as Thou hast called, Thou wilt not reject me, or refuse those graces which Thou art more anxious to bestow than I am to receive.

III.

O DIVINE Goodness ! Thou didst descend on earth to fulfil all justice, and Thy sacred life proves Thy mission to have been perfectly accomplished ; Thy conduct towards men is still equitable, infinitely just. But what do I say ? Surely,

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in the excessive profusion of graces and favors heaped on all mankind, and particularly on me, Thy most unworthy servant, Thou hast not consulted the dictates of justice ; but Thou hast rather listened to the voice of Thy tenderest mercies. It is likewise said of Thee, that Thou wilt *render to every man according to his works*—St. Matt. xvi. 27 : but, O ineffable Goodness ! hadst Thou done so with me, I should long since have been buried in hell, and deprived of Thy love—a punishment far more dreadful than all the evils of the world united. Yes, Lord ! Thou wouldst have treated me according to my works, hadst Thou punished my long insensibility to the charms of Thy love, by eternal punishment from Thy adorable presence which constitutes the felicity of the blessed ; for the heart that loves Thee not, is deserving of ten thousand hells. But, O boundless Mercy ! Thou hast acted far otherwise : consulting only the dictates of Thy ever-compassionate heart, Thou didst earnestly pursue me, when I thoughtlessly fled from Thee. When my heart, distracted and divided among creatures, forgot Thee, its only repose and solid happiness, Thou didst not forsake, but didst sweetly and unceasingly urge me to return, and be solely Thine. How merciful has been Thy conduct towards me, my dearest Lord ! Not on me, but on Thy adorable self, was exercised all the rigor of Thy justice—on Thee was *the chastisement of our peace, and by thy bruises we are healed*—Isaiah liii. 5.

After such mercies, shall indifference or tepidity actuate my conduct towards Thee? No, most amiable Jesus, who hast done and suffered so much for me; no, superabundant source of mercy and grace; no, I will henceforward faithfully love and serve Thee, and confidently hope for those eternal rewards, those inconceivable joys, Thou hast purchased for me by Thy bitter death and passion.

IV.

I KNOW, O my Divine Savior! that Thou desirest me to approach Thee, for Thou remainest on this altar for no other purpose than to invite, console, nourish, strengthen, and sanctify the children of men. Oh! why then dost Thou permit my infidelities to place a barrier between Thee and me? Why dost Thou allow imperfection and sin to remove from Thee, one to whom Thou offerest the life-giving nourishment of Thy precious body, and whom Thou invitest to the most intimate communications with Thee? O adorable Sanctity! purify me, I conjure Thee, from every stain: have no compassion on my pride and self-love: plunge, deeply plunge into my guilty soul the sword of the liveliest contrition, and the bitterest regret; for every species of torment will be most welcome, provided it be followed by the possession of Thee.

V.

COME, O my Sovereign Life and supreme Good ! the door of my heart is open to receive Thee, and I languish with desire, in expectation of Thy merciful visit. Come, for *behold, he whom Thou lovest is sick*—St. John xi. 3, and it is only Thy presence that can restore him to health and animation. Come, O beloved and amiable Physician ! for, well I know, *if Thou wilt Thou canst make me clean*—St. Matt. viii. 2. Come, and with Thy voice of omnipotence call me forth from the sepulchre of sin and death ; and in my renewed life, let all the world see and admire how much Thou hast loved me. Come, that I may pour all the miseries of my soul into Thy compassionate and merciful heart.

VI.

ALAS, my Divine Lord ! how can I live in this valley of tears, if not animated, if not supported by Thee ? and how shall I presume to approach Thee in Thy adorable Sacrament. impure and faithless as I am ? O my Jesus ! purify me by whatever means Thou pleasest, but let not the privation of Thy sacred presence in the Sacrament of Thy love, be the punishment of my transgressions. I am not ignorant of my poverty, wretchedness, and misery ; no, my Divine Savior ! I am well convinced that I am nothingness itself, and worthy of universal contempt. But Thou

camest on earth, *not to call the just, but sinners*, to repentance. Call me then to Thee, O my adorable Redeemer ! call me to Thee in that tone of absolute authority, which originally drew me forth from nothing. Let the entire conquest of my heart be the triumph of Thy irresistible power ; let my innumerable miseries be the seat and throne of Thy boundless mercy ; and in those adorable arms, extended to receive all, let me find a refuge from my enemies, and from the wiles and deceits of my own self-love.

VII.

O MY GOD ! when shall I have the happiness of being united to Thee ? When shall I be deaf to every other sound but that of Thy sweet voice, and insensible to every other feeling but that of Thy love ? O my Jesus ! Friend and Savior of my soul ! while a happiness, not conferred on Angels, is within my reach ; while Thy inconceivable mercy induces Thee to give Thyself to me, grant that I may never cease *to run after Thee to the odor of Thy ointments*, and Thou mayest be *my dearest in delights*. O my God and Savior ! remove, I beseech Thee, every obstacle which retards my bliss ; burst every bond which ties me to myself or to creatures.

VIII.

O HOLY Bread, which strengtheneth the heart of man ! whoever *eateth* Thee, shall *live forever* ; he who doth not eat Thee, *shall not have*

that *life*—St. John vi. 54-59. *How lovely are Thy tabernacles, O Lord of hosts ! My soul longeth for Thee, O Sion, City of our God ! My soul thirsteth for Thee, my God, Thou Fountain of life eternal !* I am, I know, sinful, poor, and wretched ; but I call on Thee, my Almighty Redeemer. O *do take me up, and cast me into the sea !* into the sea of that blood which was shed for me ; cover me with Thy merits ; support my weakness, until my soul having, in the strength of this Divine Food, travelled unsullied through the desert of this dangerous world, is, in Thy Father's house, forever united to Thee its God and Savior. Amen.

PRAYERS

WHICH MAY BE SAID DURING VISITS TO THE BLESSED SACRAMENT, OR AFTER HOLY COMMUNION.

I.

I am come to cast fire upon the earth ; and what do I wish but that it be kindled ?—St. Luke xii. 49.

O MY Jesus ! since it is Thy will, that the fire of Thy divine love should be kindled in all hearts, fill mine with this Divine Fire—with those holy flames which burn in Thy own most amiable Heart. Oh ! by what prodigy am I insensible to Thy sacred presence !

But, my Jesus, Thou canst do all things ; change then, or rather absolutely destroy in my heart every thing that displeases Thee therein. Remain with me, for without Thee, I cannot live ; and grant that I may never be satisfied with any thing less than Thee. Oh ! let me love Thee from this moment without mixture or imperfection. Retrench, destroy, absolutely and forever, every thing that is contrary in my soul to the purity of Thy love.

II.

AH ! my dearest Lord ! penetrate my heart with those inflamed darts, which pierce and transfix those happy souls that are invariably submissive to the laws of pure love. Oh ! let me be thus sweetly wounded, let so delicious a martyrdom be continued, ever increased, and at last consummated in the divine ardors of Thy all-consuming love. O my adorable Savior ! grant that every respiration of my heart may tell Thee, and tell Thee with truth, that Thou art my only Treasure, my God, and my All.

III.

MY Jesus ! what may I not hope for from Thee, since Thou hast given me Thyself ! Give me then, I humbly beseech Thee, that perfect love which will preserve me from sin in this region of death, or take away a life which is desirable only

inasmuch as it affords opportunities of increasing Thy greater glory, and securing a closer union with Thee in eternity. But, if it be Thy will to prolong my banishment, and delay the enjoyment of Thyself, that adorable will is consequently mine. I do not desire that my fate should be otherwise. O my Divine Redeemer ! Thou justly meritest that every wish of my heart, and every movement of my will, should be absorbed and totally lost in Thine. Yes, it is but just, that I should resign all to Thee ; and, had I as much power as I have will, to attain the immense good I implore, still, would I lay them both at Thy sacred feet, that Thou mightest both will and act towards me according to Thy own adorable will and eternal wisdom.

IV.

O JESUS, my sweet Savior ! Thou art a God incomprehensible, self-existing, eternal, infinite in every perfection ; but Thou art no less good than great ; no less merciful than just ; no less amiable than omnipotent. Adorable Author of my being ! Thy power has drawn me from nothing ; Thy providence has preserved my existence ; Thy mercy has redeemed and loaded me with ten thousand benefits : but oh ! who can number the blessings I have received from Thy love ? who, but Thyself, Divine Source of them all ! can justly estimate the value of Thy own precious gifts, or comprehend the deep, the

sublime, the amiable inventions of Thy boundless love ? Alas ! my Jesus ! though purchased by Thy blood, the object of Thy predilection, and so often the temple of Thy Divinity itself, still I am ignorant of half the love with which I am and ever have been loved. O my God ! let me now, at least, begin to correspond, as far as I am able, with the countless multitude of Thy graces and mercies. Oh ! let me love Thee, let me now commence that sweet occupation for which eternity itself will hereafter appear too short. Let me live for Thee and for Thee only.

V.

O MY God ! could I this instant shake off every obstacle to the amiable and desirable union of perfect love ! Here below we enjoy Thee ; Thou art our treasure, our life, our all—yes, Thou art ten thousand times more than human eloquence can express, even though, forgetful of ourselves, and all created objects, we remain lovingly absorbed in Thee, and solely intent on pleasing Thee alone. But, alas ! what are we, when abandoned by Thee ! Oh ! what sad, what fatal experience have we not of our own misery, weakness, and wretchedness ! *Unhappy..... that I am : who shall deliver me from the body of this death ?—Rom. vii. 24.* Who will grant me to break my chains, and escape *as a sparrow out of the snares of the fowlers ?—Ps. exxiii. 7.* O my God ! wound Thou my

heart so deeply with Thy love, that through the opening my soul may bound forward, and be absorbed in Thee, its centre and repose. O Desired of my soul! receive Thy willing captive; bind me eternally in the sweet bonds of Thy love, far dearer to my heart than all the boasted liberty of this wretched world.

IV.

O PURITY! O spotless Sanctity! O God of my heart! how seriously important is the slightest fault, the least wilful infidelity! for in the soul which Thou hast *chosen out of thousands*, which Thou hast selected even from among the elect, to be Thy Spouse, Thou canst not suffer the smallest stain or imperfection. Oh! retrench then, I conjure Thee, every thing displeasing to Thee; for I cannot support the idea that my heart, wherein Thou residest, should henceforward be unfaithful, should cherish even a momentary feeling contrary to the utmost purity of Thy love. I know, my Divine Lord! that I am weakness and misery itself; I know, that, if abandoned by Thy all-powerful grace, I shall again fall headlong into sin, and grievously offend Thee, who, in the excess of Thy charity, hast not only laid down Thy life for my redemption, but hast also given me Thyself in Thy adorable Sacrament. Oh! perfect the work Thou hast mercifully commenced; satisfy the longing desires which Thou

Thyself hast excited ; remain with me, and grant that I may be occupied either with Thee, or for Thee.

VII.

MY God ! I rejoice that Thou art all, and that nothing can add to, or take from Thy essential grandeur. I rejoice that Thou wilt be always mercy, greatness, justice, goodness, and love itself, though these adorable attributes may be abused, forgotten, or even denied. Yes, my Jesus, my Lord and my God ! Yes, independently of the praise or forgetfulness of Thy creature, Thou art, and ever shalt be the same great, adorable, self-existing Being ; Thou art *the Word that was in the beginning with God*—St. John, i. 12. Thou *and the Father are one*—St. John, x. 30. But, my God ! since Thou vouchsafest to be pleased with the praise and love of Thy unworthy creatures, accept my earnest desire that Thou mayest be praised, ardently, and sovereignly loved by all, for time and eternity. Amen.

OTHER DEVOTIONS FOR COMMUNION.

The Psalms are by excellence Christian prayers ; having been inspired by the Holy Ghost, they are the most solid food for piety. Many of them, and in particular those which follow, will furnish you, either in the preparation or in the act of thanksgiving, formulas as pious as they are substantial. Recite them slowly, and taste the sense of the words.

BEFORE COMMUNION.

PSALM 83. Quam dilecta.

The soul aspireth after heaven ; rejoicing in the mean time, at being in the communion of God's Church upon earth.

HOW lovely are Thy tabernacles, O Lord of hosts ! my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house, and the turtle dove a nest for herself, where she may lay her young ones :

Thy altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house, O Lord : they shall praise Thee forever and ever.

Blessed is the man whose help is from Thee : in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

For the lawgiver shall give a blessing ; they

shall go from strength to strength : the God of gods shall be seen in Sion.

O Lord God of hosts, hear my prayer : give ear, O God of Jacob.

Behold, O God, our Protector : and look on the face of Thy Christ.

For better is one day in Thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tents of sinners.

For God loveth mercy and truth : the Lord will give grace and glory.

He will not deprive of good things them that walk in innocence : O Lord of hosts, blessed is the man that trusteth in Thee.

PSALM 84. Benedixisti, Domine.

The coming of Christ to bring peace and salvation to man.

LORD, Thou hast blessed Thy land : Thou hast brought back the captives of Jacob.

Thou hast forgiven the iniquity of Thy people : Thou hast covered all their sins.

Thou hast mitigated all Thy anger : Thou hast turned away from the wrath of Thy indignation.

Convert us, O God our Savior ; and turn away Thy anger from us.

Wilt Thou be angry with us forever ? or wilt Thou continue Thy wrath from generation to generation ?

Thou wilt turn, O God, and bring us to life ;
and Thy people shall rejoice in Thee.

Show us, O Lord, Thy mercy ; and grant us
Thy salvation.

I will hear what the Lord God will speak in
me : for He will speak peace unto His people.

And unto His saints : and unto them that are
converted from the heart.

Surely His salvation is near to them that fear
Him : that glory may dwell in our land.

Mercy and truth have met each other : justice
and peace have kissed.

Truth is sprung out of the earth : and justice
hath looked down from heaven.

For the Lord will give goodness : and our
earth shall yield her fruit.

Justice shall walk before Him : and shall set
his steps in the way.

PSALM 85. Inclina Domine.

Prayers and aspirations full of confidence, humility, and love.

INCLINE Thy ear, O Lord, and hear me : for
I am needy and poor.

Preserve my soul, for I am holy : save Thy
servant, O my God, that trusteth in Thee.

Have mercy on me, O Lord, for I have cried
to Thee all the day. Give joy to the soul of Thy
servant, for to Thee, O Lord, I have lifted up
my soul.

For Thou, O Lord, art sweet and mild ; and
plenteous in mercy to all that call upon Thee.

Give ear, O Lord, to my prayer : and attend to the voice of my petition.

I have called upon Thee in the day of my trouble ; because Thou hast heard me.

There is none among the gods like unto Thee, O Lord : and there is none according to Thy works.

All the nations Thou hast made shall come and adore before Thee, O Lord : and they shall glorify Thy name.

For Thou art great, and doest wonderful things : Thou art God alone.

Conduct me, O Lord, in Thy way, and I will walk in Thy truth : let my heart rejoice, that it may fear Thy name.

I will praise Thee, O Lord my God, with my whole heart : and I will glorify Thy name forever :

For Thy mercy is great towards me : and Thou hast delivered my soul out of the lower hell.

O God, the wicked are risen up against me ; and the assembly of the mighty have sought my life : and they have not set Thee before their eyes.

And Thou, O Lord, art a God of compassion, and merciful, patient, and of much mercy, and true.

O look upon me, and have mercy on me : give Thy command to Thy servant, and save the son of Thy handmaid.

Show me a token for good : that they who hate me may see, and be confounded, because Thou, O Lord, hast helped, and hast comforted me.

PSALM 115. Credidi, *page 348.*

Faith and confidence in God, and lively gratitude for benefits received.

PSALM 129. De profundis, *page 357.*

An excellent model for sinners imploring the divine mercy.

PSALM 41. Quemadmodum desiderat.

Fervent aspirations of the just after God ; hope in afflictions.

AS THE hart panteth after the water-brooks,
so my soul panteth after Thee, O God.

My soul thursteth after the strong living God :
when shall I come and appear before the face of
my God ?

My tears are my food day and night, whilst it
is said to me daily : Where is thy God ?

These things I remember, and pour out my
soul in me ; for I went over into the place of the
wonderful tabernacle, even to the house of God.
With the voice of joy and praise ; the noise of
one feasting.

Why art Thou sad, O my soul ? and why dost
thou trouble me ?

Hope in God, for I will still give praise to
Him : the salvation of my countenance, and my
God.

My soul is troubled within myself : therefore will I remember Thee from the land of Jordan and Hermonim, from the little hill.

Deep calleth on deep at the noise of Thy flood-gates.

All Thy waves and Thy billows have passed over me.

In the day-time the Lord hath commanded His mercy : and a canticle to Him in the night.

With me is prayer to the God of my life, I will say to God : Thou art my support.

Why hast Thou forgotten me ? and why go I mourning, whilst my enemy afflicteth me ?

Whilst my bones are broken, my enemies who trouble me have reproached me.

Whilst they say to me day by day : Where is thy God ?

Why art thou cast down, O my soul ? and why dost thou disquiet me ?

Hope thou in God, for I will still give praise to Him : the salvation of my countenance, and my God.

AFTER COMMUNION.

CANTICLE OF THE THREE CHILDREN IN THE
FIERY FURNACE.

ALL ye works of the Lord, bless the Lord :
praise and exalt Him above all forever.

O ye angels of the Lord, bless the Lord : praise and exalt Him above all forever.

O ye heavens, bless the Lord : praise and exalt Him above all forever.

O all ye waters that are above the heavens ; bless the Lord : praise and exalt Him above all forever.

O all ye powers of the Lord, bless the Lord : praise and exalt Him above all forever.

O ye sun and moon, bless the Lord : praise and exalt Him above all forever.

O ye stars of heaven, bless the Lord : praise and exalt Him above all forever.

O every shower and dew, bless ye the Lord : praise and exalt Him above all forever.

O all ye spirits of God, bless the Lord : praise and exalt Him above all forever.

O ye fire and heat, bless the Lord : praise and exalt Him above all forever.

O ye cold and heat, bless the Lord : praise and exalt Him above all forever.

O ye dews and hoar frost, bless the Lord : praise and exalt Him above all forever.

O ye frost and cold, bless the Lord : praise and exalt Him above all forever.

O ye ice and snow, bless the Lord : praise and exalt Him above all forever.

O ye nights and days, bless the Lord : praise and exalt Him above all forever.

O ye light and darkness, bless the Lord : praise and exalt Him above all forever.

O ye lightnings and clouds, bless the Lord :
praise and exalt Him above all forever.

O let the earth bless the Lord : let it praise
and exalt Him above all forever.

O ye mountains and hills, bless the Lord :
praise and exalt Him above all forever.

O all ye things that spring up in the earth, bless
the Lord : praise and exalt Him above all forever.

O ye fountains, bless the Lord : praise and
exalt Him above all forever.

O ye seas and rivers, bless the Lord : praise
and exalt Him above all forever.

O ye whales and all that move in the waters,
bless the Lord : praise and exalt Him above all
forever.

O all ye fowls of the air, bless the Lord : praise
and exalt Him above all forever.

O all ye beasts and cattle, bless the Lord :
praise and exalt Him above all forever.

O ye sons of men, bless the Lord : praise and
exalt Him above all forever.

O let Israel bless the Lord : let them praise
and exalt Him above all forever.

O ye priests of the Lord, bless the Lord :
praise and exalt Him above all forever.

O ye servants of the Lord ; bless the Lord :
praise and exalt Him above all forever.

O ye spirits and souls of the just, bless the
Lord : praise and exalt Him above all forever.

O ye holy and humble of heart, bless the Lord ;
praise and exalt Him above all forever.

O Ananiah, Azariah, and Misael, bless ye the Lord : praise and exalt Him forever.

O give thanks to the Lord, because He is good ; because His mercy endureth forever and ever.

O all ye worshippers, bless the Lord, the God of gods ; praise Him, and give Him thanks ; because His mercy endureth forever and ever.

PSALM 150. Laudate Dominum in sanctis.

An exhortation to praise God with all sorts of instruments.

PRAISE ye the Lord in His holy place : praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts : praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpet : praise Him with psaltery and harp.

Praise Him with timbrel and choir : praise Him with strings and organs.

Praise Him on high-sounding cymbals : praise Him on cymbals of joy : let every spirit praise the Lord.

PSALM 33. Benedicam Dominum.

An exhortation to the praise, and service of God.

I WILL bless the Lord at all times, His praise shall be always in my mouth.

In the Lord shall my soul glory ; let the meek hear and rejoice.

O magnify the Lord with me : and let us extol His name together.

I sought the Lord, and He heard me ; and He delivered me from all my troubles.

Come ye to Him, and be enlightened : and your faces shall not be confounded.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them.

O taste, and see that the Lord is sweet : blessed is the man that hopeth in Him.

Fear the Lord, all ye His saints : for there is no want to them that fear Him.

The rich have wanted, and have suffered hunger ; but they that seek the Lord shall not be deprived of any good.

Come, children, hearken to me : I will teach you the fear of the Lord.

Who is the man that desireth life ; who loveth to see good days ?

Keep thy tongue from evil, and thy lips from speaking guile.

Turn away from evil, and do good : Seek peace, and pursue it.

The eyes of the Lord are upon the just, and His ears unto their prayers.

But the countenance of the Lord is against them that do evil things ; to cut off the remembrance of them from the earth.

The just cried ; and the Lord heard them, and delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart : and He will save the humble of spirit.

Many are the afflictions of the just ; but out of them all will the Lord deliver them.

The Lord keepeth all their bones ; not one of them shall be broken.

The death of the wicked is very evil : and they that hate the just shall be guilty.

The Lord will redeem the souls of His servants : and none of them that trust in Him shall offend.

PSALM 102. Benedic, anima.

Thanksgiving to God for His mercies.

BLESS the Lord, O my soul, and never forget all He hath done for thee.

He forgiveth all thy iniquities ; He healeth all thy diseases.

He redeemeth thy life from destruction : He crowneth thee with mercy and compassion.

He satisfieth thy desire with good things : thy youth shall be renewed like the eagle's.

The Lord doeth mercies and judgment for all that suffer wrong.

He hath made His ways known to Moses : His designs to the children of Israel.

The Lord is compassionate and merciful : long suffering and plenteous in mercy.

He will not always be angry : nor will He threaten forever.

He hath not dealt with us according to our sins : nor rewarded us according to our iniquities.

For according to the height of the heaven above the earth, He hath strengthened His mercy towards them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him : for He knoweth our frame.

He remembereth that we are dust : man's days are as grass, as the flower of the field so shall he flourish.

For the wind shall pass over it, and it shall not be : and one shall know its place no more.

But the mercy of the Lord is from eternity and unto eternity upon them that fear Him :

And His justice unto children's children, to such as keep His covenant,

And are mindful of His commandments to do them.

The Lord hath prepared His throne in heaven : and His kingdom shall rule over all.

Bless the Lord, all ye His angels : ye that are mighty in strength, and execute His word, hearkening to the voice of His orders.

Bless the Lord, all ye His hosts : ye His ministers that do His will.

Bless the Lord, all His works : in every place of His dominion, O my soul, bless thou the Lord.

PSALM 22. Dominus regit me.

The Lord, like a good shepherd, leads us unto eternal salvation, in directing, protecting, and overwhelming us with spiritual goods, and above all, by nourishing our souls with the Holy Eucharist.

THE Lord ruleth me : and I shall want nothing. He hath set me in a place of pasture.

He hath brought me to refreshing. He hath converted my soul.

He hath led me on the paths of justice, for His own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for Thou art with me.

Thy rod and Thy staff, they have comforted me.

Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil ; and my cup which inebriateth me how goodly is it !

And Thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

PSALM 144. Exaltabo te, Deus.

A psalm of praise, to the infinite majesty of God.

I WILL extol Thee, O God my king : and I will bless Thy name forever, yea forever and ever.

Every day will I bless Thee : and I will praise Thy name forever, yea forever and ever.

Great is the Lord, and greatly to be praised : and of His greatness there is no end.

Generation and generation shall praise Thy works : and they shall declare Thy power.

They shall speak of the magnificence of the glory of Thy holiness ; and shall tell Thy wondrous works.

And they shall speak of the might of Thy terrible acts : and shall declare Thy greatness.

They shall publish the memory of the abundance of Thy sweetness : and shall rejoice in Thy justice.

The Lord is gracious and merciful ; patient and plenteous in mercy.

The Lord is sweet to all : and His tender mercies are over all His works.

Let all Thy works, O Lord, praise Thee : and let Thy saints bless Thee.

They shall speak of the glory of Thy kingdom ; and shall tell of Thy power.

To make known to the sons of men Thy might ; and the glory of the magnificence of Thy kingdom.

Thy kingdom is a kingdom of all ages : and Thy dominion endureth throughout all generations.

The Lord is faithful in all His works : and holy in all His works.

The Lord lifteth up all that fall ; and setteth up all that are cast down.

The eyes of all hope in Thee, O Lord: and Thou givest them meat in due season.

Thou openest Thy hand, and fillest with blessing every living creature.

The Lord is just in all His ways, and holy in all His works.

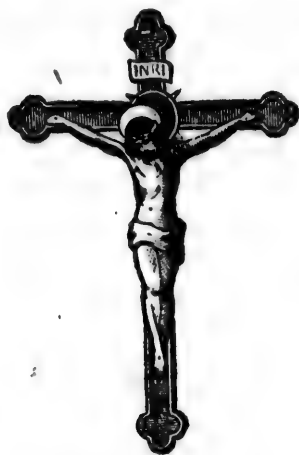
The Lord is nigh unto all them that call upon Him: to all that call upon Him in truth.

He will do the will of them that fear Him: and He will hear their prayer, and save them.

The Lord keepeth all them that love Him: but all the wicked He will destroy.

My mouth shall speak the praise of the Lord, and let all flesh bless His holy name forever, yea forever and ever.

You may also very advantageously use, in your preparation and thanksgiving, certain Psalms, Canticles, and Hymns, contained in this book. Thus, in your preparation, you may use the Penitential Psalms, particularly the *Miserere* and the *Adorate, devote*; in your thanksgiving, the *Magnificat, Laudate, pueri, Dominum; Laudate Dominum, omnes gentes; Te Deum laudamus; Pange, lingua; Panis angelicus; Verbum supernum; Lauda Sion, Salvatorem, etc.* For which see the Index. It is not meant that you should bind yourself to recite all these prayers: several are proposed, from which you may choose, according as the Holy Ghost gives you a greater relish for some than for the others. The best preparation and thanksgiving, is to sigh after Jesus Christ, and, once received, to have the mind penetrated with faith, and the heart filled with love, and the determination to please Him forever.



PRAYER.

To which is annexed a plenary Indulgence (applicable to the souls in Purgatory), which may be obtained by all the faithful who, after having confessed their sins with contrition, and received the holy Communion, shall devoutly recite it before a crucifix, or representation of Christ crucified.—*Leo XII., Sept. 17th, 1825.*

By a new declaration of the S. Congregation of Indulgences, dated July 31, 1858, it is, moreover, necessary to pray according to the intention of the Sovereign Pontiff, in order to gain the Indulgence.

BEHOLD, O kind and most sweet Jesus ! I cast myself upon my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, whilst with deep affection and grief of soul, I ponder within myself and mentally contemplate Thy five most precious Wounds ; having before my eyes, that which David spoke in prophecy : "*They have pierced My hands and feet ; they have numbered all My bones.*"—Ps. xxi., 17, 18.



CONFIRMATION.

CONFIRMATION is a Sacrament, by which the faithful, who have already been made *children of God* in the regenerating waters of *Baptism*, receive the Holy Ghost by the prayers and imposition of the hands of the Bishops, the successors of the Apostles, in order to be made *strong and perfect Christians*, and valiant *soldiers of Jesus Christ*. It derives its name from its effect, which is to *confirm* and *fortify*; that is, to impart such strength, fortitude, and courage, to those that receive it, as to enable them to persevere steadily in virtue, and to profess their faith in all circumstances, even at the peril of their lives.

The Sacrament of Confirmation was instituted by our Lord for all Christians, and consequently is a *divine ordinance*. Though not absolutely necessary for salvation, the neglect of receiving it would be a great sin; more particularly in such circumstances where persons are exposed to persecutions, on account of their religion, or to other temptations against faith.

The minister of this Sacrament is a Bishop only; the matter, is the holy Chrism, which is a compound of oil of olives, and balsam, solemnly blessed by the Bishop on *Holy Thursday*; the form is, "*I sign thee with the sign of the Cross; I confirm thee with the Chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*" This Sacrament imprints on the soul an indelible character, and for this reason, can be received but once. The faithful are bound to come to the reception of this Sacrament duly disposed, lest they should be so unhappy as to receive it in mortal sin; thereby receiving their own condemnation, and running the risk of being deprived for ever of its grace. Hence the Christian ought to prepare for this Sacrament, by fervent prayer, as we find the Apostles prepared themselves for the receiving of the Holy Ghost. *They persevered with one mind in prayer,* says St. Luke, speaking of the ten days that passed between the Ascension of our Lord and Pentecost; *and they were con-*

tinually in the temple praising and blessing God. How happy are they, who, like them, prepare themselves for the Holy Ghost by spiritual exercises.

Beseech the Almighty with earnestness and humility to impart to you His heavenly Spirit. Call to mind the consolatory promise which Jesus Christ made, that *His heavenly Father will give His Spirit to them that ask Him.* Luke xi., 13. Finally, address yourself to the Holy Ghost Himself; implore Him with confidence to descend into your heart, with His seven-fold gifts, which are the peculiar graces conferred by Confirmation. They serve as a great help to virtue, and to make us perfect in the ways of God; therefore, you should earnestly beg them of Him who is the Giver of every perfect gift. For this intention, you would do well to say daily, eight or ten days before you receive the Sacrament of Confirmation, the following prayers, and also the hymn *Veni Creator Spiritus.*—For which see Index.

Come, Holy Ghost, who replenishest the hearts of the faithful, descend into my soul, and make it the place of Thy abode.

Come, O divine Spirit, take full possession of my heart, and kindle in it the fire of Thy divine love.

Enter into my soul and abide there forever, to be my light, my guide, and my strength.

Come, Holy Ghost, with all Thy gifts, and fill my soul; enlighten, direct, and conduct me in all my ways. Strengthen me against all the assaults of self-love; remove from me all vicious shame, and inspire me with a Christian courage.

Oh! grant that I may make the Gospel the rule of my life. Preserve me from the corruption of sin, and from the pernicious maxims of the world. Give me grace, O God! to do Thy will in all things. Enlighten my eyes, O Lord! that I may never sleep in death.

O uncreated Fire ! when wilt Thou consume whatever is imperfect in my soul ?

Inebriate my soul with Thy holy love, O Thou sovereign Beauty !

Oh ! may I never forget the obligations that are contracted by being enlisted a disciple of the cross, in the Sacrament of Confirmation.

Oh ! grant that I may ever have before my eyes the duties thereunto annexed, and that I may live henceforth according to the spirit of a true and perfect Christian.

PRAYER BEFORE CONFIRMATION, TO BEG THE DESCENT OF THE HOLY GHOST WITH HIS SEVEN-FOLD GIFTS.

O HEAVENLY SPIRIT ! whom I earnestly desire to receive in the Sacrament of Confirmation, mercifully deign to descend on me with all Thy gifts and graces. Grant me, I conjure Thee, the gift of *Wisdom*, that I may despise in future the vain pleasures of the world, and take delight in the service of God. Grant me the gift of *Understanding*, that I may comprehend the truths which my holy religion teaches ; the gift of *Counsel*, that I may discover, and avoid the snares of the devil and the world ; the gift of *Fortitude*, that I may steadily execute my good resolutions, and imitate the glorious example of many of my age, who preferred torments and death, rather than offend God. Bestow on me the gift of *Knowledge*, that I may discern and

faithfully execute the will of God in all circumstances ; the gift of *Piety*, that my heart may be penetrated with tender love for God, and for all that regards His most holy service ; the gift of *Fear*, that my soul may be filled with a salutary apprehension of the divine judgments, and dread nothing so much as to fall unprepared into the hands of the living God. O eternal Light ! O infinite Charity ! O uncreated Wisdom, who replenishest the hearts of the faithful, and kindlest in them the fire of Thy love ! O Holy Spirit ! who didst inspire the Prophets, who presidest over the Church, who convertest sinners, and sanctifiest millions that listen to Thy inspirations, despise not my youth, my ignorance, and weakness ; in a moment, Thou couldst enlighten the darkest understanding, and soften the hardest heart. O come then into my heart ! come, heavenly Spirit, and do not delay.

O sacred Virgin ! Spouse of the Holy Ghost, whose pure soul was the chosen tabernacle of that heavenly Spirit, and who, above all creatures wert plentifully enriched with His choicest gifts and graces, intercede for me, and by thy powerful prayers, prepare me for the happiness I so sincerely desire.

Glorious Apostles ! who received the plenitude of the Divine Spirit, obtain for me by your prayers, a share in the perfect dispositions which prepared you to receive that consolatory Spirit.

PRAYER AFTER CONFIRMATION.

IS it possible, O my good and merciful Creator ! that Thou hast so far overlooked my misery and unworthiness, as to make my soul the tabernacle of Thy Holy Spirit ! Can I believe that I am now honored with the presence and enriched with the gifts and graces of the Holy Ghost ? Yes, I firmly hope that Thou hast not been deaf to my petitions ; I hope I am now in possession of that sacred gift, I so ardently desired. O my God ! accept the praises of Thy Angels and Saints in thanksgiving for Thy unbounded mercies in my regard. May the blessed Mother of Thy Divine Son, and the glorious choir of Apostles, thank Thee for me. May the Cross of Jesus Christ, with which my forehead has been signed, defend me from all my enemies, and save me at the last day. May the inward unction of sanctifying grace, figured by the Chrism with which I have been anointed, penetrate my soul, soften my heart, strengthen my will, and consecrate my whole being to Thy service.

O heavenly Spirit ! third Person of the adorable Trinity ! whom I have received, and most fervently adore, deign to take eternal possession of my soul ; create and maintain therein the purity and sanctity which become Thy temple. O Spirit of *Wisdom* ! preside over all my thoughts, words, and actions, from this hour to the moment of my death. Spirit of *Understanding* ! enlighten

and teach me. Spirit of *Counsel* ! direct my youth and inexperience. Spirit of *Fortitude* ! strengthen my weakness. Spirit of *Knowledge* ! instruct my ignorance. Spirit of *Piety* ! make me fervent in good works. Spirit of *Fear* ! restrain me from all evil. Spirit of *Peace* ! give me Thy peace : I neither desire nor ask the peace which the world gives—the false peace found in pleasure and self-gratification—but the solid, lasting peace, which I know from my own experience is only found in the service of God. Teach me in future to place all my glory, all my happiness and peace in serving my good God, who has so tenderly loved me ; in combating for Jesus my Savior, who has chosen me for His soldier, and in listening to, and obeying, Thy voice, O Divine Spirit ! who hast deigned to make my soul Thy habitation. Heavenly Spirit ! dwelling within me, let Thy sacred presence change my heart, and influence the whole tenor of my future life. Let all my works be fruits of *Charity* ; infuse into my heart the *Joy* of a good conscience, and teach me to delight in the service of God, and to despise the false joys of the world. Give me grace to preserve peace with God, my neighbor, and myself ; give me *Patience* to bear with all the ills of this life ; grant me *Perseverance* in the service of God, and enable me to act on all occasions with *Goodness, Benignity, Mildness, and Fidelity*. Let the heavenly virtues of *Modesty, Continency, and Chastity*, adorn the temple Thou hast chosen

for Thy abode. O Spirit of *Purity* ! by Thy all-powerful grace preserve from the misfortune of sin, my soul, which, for all eternity, will be distinguished by the double title and sacred character of a Christian by Baptism, and a soldier of Jesus Christ, by the Sacrament of Confirmation.

Amen.

DEVOTION TO THE HOLY CHILD JESUS.

ACCORDING to one of the holy Fathers, Jesus Christ became a child to teach children to live pure and holy lives. Here then, Christian youth, is your Divine Model. Imitate the admirable virtues of the holy Child Jesus ; His incomparable purity, His perfect obedience to Mary and Joseph, the assiduity with which He went to the Temple, the wisdom and modesty of His answers, His ardent love for God, and the care He took to advance in grace and wisdom as He advanced in age.

PRACTICE.—1. Sanctify in a special manner, the month of January, which is consecrated to the Childhood of our Lord.—2. Celebrate with piety and love the beautiful and affecting feasts of Christmas, the Circumcision, the Epiphany, and the Presentation in the Temple.—3. Recite, from time to time, the Litany of the holy Name o' Jesus.—4. At work and at play, in pains and in troubles, invoke the holy Name of Jesus.

I.

MOST holy Infant Jesus, true God and true man, our Savior and Redeemer ; with all earnestness and respect, we beseech Thee, by

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that charity, humility, and bounty, which Thou didst display in Thy infancy, graciously undertaken for the love of us, that Thou vouchsafe to grant us the favor we now beg, if it be for the honor of God and our salvation. *Amen.*

Here petition in spirit the particular favor you wish to obtain. (Pause for a short time.)

II.

O MOST amiable Infant Jesus ! we are most unworthy to be heard in this our petition ; but Thy holy Mother, the Virgin Mary, and the great St. Joseph, Thy foster-Father while on earth, are worthy to be heard soliciting in our behalf. Then, O Divine Infant ! being mindful of their most sublime merits, especially those they acquired during the time they served Thee in Thy infancy in Bethlehem, Thy flight into Egypt, and Thy childhood at Nazareth, vouchsafe to grant our request, and give us grace to promote the honor of Thy omnipotent infancy, to serve Thee with fidelity, as domestic servants, all the days of our lives, and to obtain a happy death, assisted in that last hour by the Blessed Virgin and St. Joseph, whose zeal for Thy honor will lead us to praise and bless Thy divine mercies forever and ever. *Amen.*

DEVOTION TO JESUS CRUCIFIED.

Be as St. Paul, who wished to know nothing except Jesus crucified ; as St. Bonaventure, who studied more at the foot of the crucifix than in books ; as St. Theresa, whose heart melted with love at the sight of a crucifix ; or as the seraphic St. Francis of Assisium, who was accustomed to say : " My book of predilection is Jesus crucified."

Make this admirable book the subject of your frequent study ; you shall therein learn to love that God who has so much loved us, to detest sin and the world that have crucified our divine Lord, and to lead a truly Christian and penitent life.

PRACTICE.—1. Always have a crucifix with you, and venerate it devoutly both morning and evening, saying piously : We adore Thee, Lord Jesus Christ, and bless Thy holy Name, because by Thy holy Cross, Thou hast redeemed the world.—2. When you pass before a crucifix or cross, salute it respectfully.—3. Perform from time to time the holy exercise of the Way of the Cross ; and, if time will not permit you to finish it, make, at least, a few stations.—4. During the holy Sacrifice of the Mass, frequently unite yourself to your crucified Lord.—5. On Friday, which is consecrated to the Passion of our Divine Redeemer, practise some acts of mortification in union with the sufferings of Jesus on the Cross.—6. Sanctify, in a particular manner, the month of April, which is consecrated to the memory of the Passion, and also the month of July, which is consecrated to the Precious Blood.

**PRAYER OF ST. GERTRUDE TO THE FIVE WOUNDS
OF OUR SAVIOR.**

PERMIT me, O Divine Jesus ! to adore the wounds of Thy hands and feet, and may Thy Precious Blood in flowing therefrom, cleanse my

soul and communicate to it that holiness which Thou demandest of me. Allow me, O condescending Savior ! to consider the gaping wound of Thy sacred side as the gate of my salvation. Thy loving Heart pierced by a cruel lance, is ever open to me ; I shall, therefore, penetrate into this sanctuary of divine love and dwell therein all the days of my life, that so I may be united with Thee during all eternity.

Sacred wounds of my Redeemer, unmistakable pledges of the infinite love of a God, thou criest to Heaven for mercy, and art as so many pure fountains in which I may lave the stains that sully my soul.

Often say the following ejaculatory prayer :

Eternal Father, I offer Thee the precious Blood of Jesus Christ, in expiation of my sins, and for the necessities of Thy Holy Church. (1).

See also the Prayer Behold, O kind, &c., page 157.

(1) Indulgence of 100 days each time, granted by Pius vii. March 29, 1817.

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THE WAY OF THE CROSS.

The Way of the Cross is one of the principal practices of piety in honor of the Passion and Death of the Man God, and, at the same time, the most efficacious means to convert sinners, to reanimate the tepid, and to sanctify the just.

In its literal acceptation, the Way of the Cross is the distance which our Divine Savior walked, under the load of His cross, from Pilate's house, where He was condemned, to the summit of Calvary, where He was crucified.

After the Ascension of her Divine Son, Mary, either alone, or accompanied by the holy women, frequently made this sorrowful journey. In imitation of her example, the faithful of Palestine, and, in after ages, numerous pilgrims from all parts of the world, visited these sacred places which had been bathed by the sweat and Blood of Jesus Christ; and the Church, to favor their piety, opened to them the treasury of her graces. Persuaded that these pilgrimages could not be accomplished by all, especially those of foreign countries, the Holy See permitted that crosses, paintings, or bass-reliefs could be erected in other places; as in churches, chapels, &c., representing the pathetic scenes which were accomplished in the true Way of the Cross, from Jerusalem to Calvary.

The faithful who perform this holy exercise with the proper dispositions, gain the numerous indulgences granted to those who visit in person, the holy places of Jerusalem; and these indulgences, which are almost innumerable, are applicable to the souls in Purgatory.

EXERCISE FOR THE WAY OF THE CROSS.

O CRUX, ave, spes
unica,
Mundi salus et gloria;
Piis adauge gratiam,
Reisque dele crimina.

HAIL., O Cross ! my
only hope, the glo-
ry and salvation of the
world ; increase the
sanctity of the just, and
purge the sinner from
his guilt.

ACT OF CONTRITION

*To be said by the Priest kneeling before the High Altar,
and repeated by all present.*

O MY Jesus ! most merciful Lord ! because
Thou art infinitely good and full of compassion,
I love Thee above every thing, and I grieve with
all my heart for having offended Thee, O Su-
preme Good ! I offer Thee this holy pilgrimage,
in honor of that most sorrowful one, which Thou
didst perform for me, an unworthy sinner : and
I make an intention of gaining the holy indul-
gences, in the hope to obtain Thy mercy in this
life, and eternal glory in the next.

*Here let each one form his intention for the application
of the Indulgences to be gained. The procession then moves
to the first Station, singing or saying as follows :*

Sancta Mater, istud agas :

Crucifixi fuge plagas
Cordi meo valide. (1)

Holy Mother ! pierce me
through ;

In my heart each wound
renew

Of my Savior crucified.

(1) This strophe is said at each Station.

STATION I.

*Jesus condemned to death.**(All kneeling.)*

V. Adoramus te
Christe, et benedicimus
tibi.

R. Quia per sanctam
Crucem tuam, redemisti
mundum. (1)

V. We adore Thee,
O Christ, and we bless
Thee.

R. Because, by Thy
holy Cross, Thou hast
redeemed the world.

(All standing.)

*In this Station is represented the hall of Pilate, in which
Jesus our good Lord received the unjust sentence of death.*

Consider, O my soul ! the wonderful submission of Jesus,
our innocent Lord, in receiving so unjust a sentence ; and
remember that thy sins were the false witnesses, and thy
blasphemies, backbitings, and evil-speaking, the reason the
impious judge pronounced it. Turn, therefore, to thy loving
God, and say to Him with the heart rather than with the lips :

AH, dear Jesus ! how tender, beyond all utter-
ance, is Thy love ! For the sake of so un-
worthy a creature as I am, Thou hast suffered
imprisonment, chains, and scourges, and to crown
all, hast been condemned to so shameful a death !
Ah, surely this is enough to touch my heart, and
make me detest all those sins of the tongue which
have been the cause of it. Yes, I detest and

(1) This versicle and response are repeated before each
Station.

bitterly repent of them ; and all along this way of sorrows, I will continue to lament and bewail them, while I repeat, My Jesus, mercy ! my Jesus, mercy !

(Then all kneeling.)

Pater noster, &c.
Ave, Maria, &c.
Gloria Patri, &c.

Our Father, &c.
Hail Mary, &c.
Glory be to the Father, &c.

V. Miserere nostri,
Domine.

V. Lord have mercy
upon us.

R. Miserere nostri.

R. Have mercy upon
us.

V. Fidelium animæ
per misericordiam Dei,
requesant in pace.

R. Amen.

V. May the souls of
the faithful departed
through the mercy of
God, rest in peace.

R. Amen.

*The procession then moves to the Second Station, singing
or saying as before :*

Sancta Mater ! &c. | Holy Mother ! &c.

STATION II.

Jesus is laden with the Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

*This Station represents the place at which Jesus, our
most loving Lord, was laden with the heavy burden of the
Cross.*

Consider how Jesus, our most gentle Lord, embraces the Cross, and see with what meekness He suffers the blows and insults of that vile rabble; whereas thou impatiently shrinkest from the slightest suffering! And yet dost thou not know, poor sinner, that without the Cross, thou canst not enter Heaven? Weep for thy blindness, and turning to thy Lord, say to Him with sorrow of heart.

MY Jesus! this Cross should be mine, not Thine. Ah, most heavy Cross! prepared by my sins. O dear Saviour! give me fortitude to embrace all the crosses which my most grievous sins deserve. Grant that I may die embracing the holy Cross; and enable me to say again and again, with Thy beloved daughter Saint Teresa, "To suffer or die! to suffer or die!"

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater, &c.

STATION III.

Jesus falls the first time under the weight of the Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

In this Station is represented the first fall of Jesus beneath His Cross.

Consider how Jesus, our most afflicted Lord, weakened by the continual shedding of His Blood, fell the first time to the ground. Ah, see how those wretches overwhelm Him with blows, and kicks, and stripes! and yet our most patient Lord opens not His lips, but suffers in silence; while thou in thy slightest troubles dost murmur and complain, or perhaps, dost even rashly curse or blaspheme. Detest heartily this pride and rebellion, and say to thine afflicted Lord:

MOST beloved Redeemer ! behold at Thy feet the greatest sinner in the world. Oh, how often have I fallen ! how often have I plunged into an abyss of sin ! Stretch out Thy sacred hand to raise me. Help me, O my Jesus ! help me ! Grant that during the remainder of my life, I may never fall into mortal sin, so that when I come to die, I may secure my eternal salvation.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION IV.

Jesus meets His Holy Mother.

V. Adoramus te, &c. | V. Weadore Thee, &c.

In this Station is represented the spot on which Jesus met His most afflicted Mother.

Alas ! what sorrow pierced the Heart of Jesus ! alas ! what anguish wounded the Heart of Mary in this meeting ! Mary full of affliction, seems to say, " O ungrateful soul ! what has my Jesus done to thee ? " " What has My poor Mother done to thee ? " asks Jesus, in the midst of His sufferings. " Ah ! forsake sin, which has caused our pain and sorrow ! " What answer dost thou make, my soul ? Oh, hardened though thou be, say thus to Him :

O DIVINE Son of Mary ! O most holy Mother of my Jesus ! behold me at your feet, humbled and filled with compunction. I confess that I am the traitor who made by my sins that sword of sorrow which has pierced your most tender

Hearts. Ah ! I sincerely repent of all my sins, and ask of you both mercy and pardon. Mercy, my Jesus ! mercy ! Mercy, most holy Mary ! mercy ! Ah ! grant me such a measure of mercy that I may sin no more, but may meditate day and night on your pains and sorrows.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c,
Sancta Mater ! &c.

STATION V.

Jesus is helped by the Cyrenean to carry His Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

In this Station is represented the place at which the Cyrenean was compelled to carry the Cross of Jesus.

Consider that thou art the Cyrenean who art helping to carry the Cross of Christ against thy will, because thou art too much attached to the fleeting goods of this world. Rouse thyself once for all, and relieve thy God of so great a burden, accepting with hearty good-will all the troubles which come to thee from the command of God, protesting thy willingness to receive them not only with patience, but with lively gratitude.

O JESUS, my most beloved Lord ! I thank Thee for the many and favorable occasions which Thou givest me of suffering for Thee, and of meriting for myself. Make me, I beseech Thee, O my God ! so to suffer patiently that which seems evil in this life, that I may lay up a store of eternal goods in the next ; and so to

weep with Thee here below, that I may be made worthy to reign with Thee in Paradise.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION VI.

Veronica wipes the face of Jesus.

V. Adoramus te, &c. | V. We adore Thee, &c.

This Station represents the place at which Saint Veronica wiped with a cloth the blessed face of Jesus.

Consider the likeness of Jesus, wan and suffering, imprinted on that cloth ; and lovingly strive to form a lively representation of it in thy heart. Oh, happy wilt thou be, if thou livest with Jesus engraven upon thy heart ! and oh, blessed above measure, if, with Jesus engraven upon thy heart, thou diest ! Pray to Thy Lord to be made worthy of so great a happiness.

O MY Lord, who art so tormented, I beseech Thee impress deeply on my heart the image of Thy most sacred countenance, that day and night I may always think of Thee ; and with Thy most sorrowful passion before my eyes, may ever bewail my most grievous sins. Ah ! I protest that I desire to eat of this bread of sorrow until I come to die, and ever to detest my sins.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION VII.

Jesus falls beneath His Cross the second time.

V. Adoramus te, &c. | V. We adore Thee, &c.

In this Station is represented the place at which Jesus fell under the Cross the second time.

Consider thy Lord stretched on the earth, weighed down by His sorrows, trampled under foot by His enemies, derided by the multitude ; and reflect that it was thy pride which made Him fall, thy self-conceit which thus prostrated Him. Ah ! for once bow down thy head, and with bitter contrition for thy past sins, resolve for the future to humble thyself beneath the feet of all, and say to thy sorrowful Lord :

O MY most Holy Redeemer, although I see Thee fallen, I acknowledge Thee at the same time to be the Almighty God, and beseech Thee to bring down all my proud thoughts, my ambition, and self-esteem, that I may ever humbly and willingly embrace abjection and contempt ; and by that deep and heartfelt humility which is so pleasing to Thee, raise Thee up from this sorrowful fall.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION VIII.

Jesus consoles the women of Jerusalem.

V. Adoramus te, &c. | V. We adore Thee, &c.

This Station shows us the place at which Jesus, our most merciful Lord, consoled the weeping and afflicted women of Jerusalem.

Consider that thou hast a double cause to weep both for Jesus, who suffers so much for thee, and for thyself, who art so ungrateful that thou canst find no pleasure to thy liking without at the same time offending Him. Canst thou, at the sight of such sufferings, still remain unmoved? Ah! now that thou seest what compassion Jesus shows for these poor women, take courage, and with sorrow and contrition say to Him:

O MY dearest Savior, why is not my heart all steeped in tears of true repentance! I ask tears of Thee, my Jesus,—tears of sorrow and compassion,—that with tears in my eyes, and sorrow in my heart, I may deserve to obtain that pity which Thou didst show to those poor women. Ah, grant me this my only consolation, that, after being regarded by Thee with eyes of pity in this life, I may behold Thee in peace at the moment of my death.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater! &c.

STATION IX.

Jesus falls beneath His Cross the third time.

V. Adoramus te, &c. | V. Weadore Thee, &c.

This Station represents the place at which Jesus fell under His Cross the third time.

Alas how painful was this fall of Jesus! Behold, with what fury the most gentle Lamb is torn to pieces by raging wolves! See how they bruise and strike Him, and drag Him in the mire! Ah, accursed sin, which thus maltreated the Son of God! Surely the sight of a God thus oppressed,—a God thus trampled under foot, deserves thy tears. Oh! turn to Him in sorrow of heart, and say:

O MY God ! Thou who art almighty, Thou who, with Thy finger alone sustainest heaven and earth ; who is it that has made Thee fall thus miserably to the ground ? Alas ! it is I, by my sins and repeated relapses ; and I have added torments to torments, by accumulating sin upon sin. But behold me now, contrite at Thy feet, most fully resolved never more to offend Thee. With tears and sighs I will repeat a hundred and a thousand times. Never more will I sin, O my God ! never, never more.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION X.

Jesus is stripped of His garments, and is given gall to drink.

V. Adoramus te, &c. | V. We adore Thee, &c.

This Station represents to us the place at which Jesus was stripped of His garments, and received the bitter draught of gall.

Consider, O my soul, how Jesus, covered with bruises and wounds outwardly, was now inwardly tormented with a most loathsome draught of gall. See how, by His nakedness, He atones for thy want of modesty and thy vanity in dress ; and by the bitterness which He tastes for thy excesses in eating and drinking ! Wilt thou not, then, be moved to pity ? Oh, cast thyself at the feet of Jesus, and say to Him :

O MY most afflicted Lord, what a terrible contrast is this ! Thou all blood, all wounds, all bitterness, and I, all comfort, enjoyment, and sweetness. Ah, no ! this is not as it should be. I beseech Thee, dearest Lord, make me change my life ; and let the sweetness of this world become bitter to me, so that henceforth I may have no relish but for the sweet bitterness of Thy most holy Passion, and so may in the end enjoy with Thee the delights of Paradise.

Our Father, Hail Mary, and Glory be to the Father.
 Miserere nostri, &c.—Fidelium. &c.
 Sancta Mater ! &c.

STATION XI.

Jesus is nailed to the Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

This Station represents the spot at which Jesus was nailed to the Cross, in sight of His most holy Mother.

Consider the exceeding pain which Jesus, our good Lord, suffered when He felt the nails pierce and tear His veins, bones, nerves, and flesh, with unspeakable anguish. Art thou not melted into tenderness at the sight of so much pain, and the recollection of thy many sins ? Ah ! give vent to thy sorrow, and say :

O JESUS, my most merciful Lord, crucified for my sake, subdue, utterly subdue my hard heart with Thy holy fear and love ; and since my sins were the cruel nails which pierced Thee, grant that now my sorrow may pierce and nail

to the Cross all my ill-regulated passions ; that so it may be my happy lot to live and die crucified with Thee on earth, that I may come to reign gloriously with Thee in Heaven.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Saucta Mater ! &c.

STATION XII.

Jesus dies upon the Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

In this Station is represented the place on which the Cross was raised, with Jesus nailed upon it.

Raise thine eyes and see Jesus, thy most dear Lord, hanging on the Cross fastened by three nails ! gaze on the divine Face of thy dying Jesus ! Mark how He prays for those who offend Him ; gives Paradise to him who asks it ; leaves His Mother to the care of John ; recommends His Soul to His heavenly Father ; and, at length, bowing His head, dies !

Jesus, then, is dead ! dead on the Cross for thee ! And what art thou doing ? Ah ! take care not to go hence without expressing thy sorrow and compunction ; embrace the Cross of Jesus, and say to Him :

MY dearest Redeemer, I know and confess that my most grievous sins have been the merciless executioners who have taken away Thy life. I do not deserve to be pardoned, for I am the traitor who has crucified Thee ! But oh ! what consolation for me to hear Thee praying for those who crucified Thee ! What shall I do for Thee,

who hast done so much for me ? My Lord, I am ready and willing to pardon every one who has offended me. Yes, my God, for love of Thee I pardon all, I embrace all, I wish well to all ; and so I hope to hear Thee say to me in my last moments : “ To day shalt thou be with Me in Paradise. ”

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION XIII.

Jesus taken down from the Cross.

V. Adoramus te, &c. | V. We adore Thee, &c.

In this Station is represented how Jesus was taken down from the Cross, and laid in the lap of His most afflicted Mother.

Consider what a sword of sorrow pierced the heart of our disconsolate Mother, when she received her dead Son into her arms ! Alas ! at the sight of His wounds all the anguish of her most tender heart was renewed ; but the sharpest sword that pierced her heart was sin—sin which deprived of life her dearest Son. Weep, then, for accursed sin ; and mingling thy tears with those of the afflicted Virgin, say to her :

O QUEEN of Martyrs, when shall I be worthy to understand and sympathize with thy sorrows, by having them ever present in my heart ? Ah, merciful Mother, grant that I may weep night and day for my sins, which have caused thee so much suffering ; that so weeping, loving,

and hoping, I may die of pure sorrow for thy sake, to live forever with thee.

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

STATION XIV.

Jesus laid in the holy Sepulchre.

V. Adoramus te, &c. | V. We adore Thee, &c.

In the last Station is represented the holy Sepulchre in which the most sacred Body of Jesus was laid.

Consider how great were the lamentations of John, the holy women, and all the immediate followers of Christ, when He was inclosed in the sepulchre. But more than all, consider the desolation of Mary's afflicted heart, when she was parted altogether from her most loving Son. At the sight of her tears, conceive a just shame that thou hast shown so little sorrow and compassion in the course of this holy pilgrimage. Now, at least, rouse thyself ; kiss the stone of the sacred tomb ; let thy heart repose within it ; and, with bitter sorrow, pray thus to thy dead Lord :

O JESUS, my most compassionate Lord ! who, solely for love of me, hast chosen to accomplish this sorrowful journey, I adore Thee dead, and inclosed in the holy Sepulchre ; I desire now to inclose Thee within my poor heart, that, united to Thee, I may rise, after this holy exercise, to a new life ; and, by the gift of final perseverance, happily die in Thy grace. Oh, grant me, by the merits of Thy most holy Passion on which I have been meditating, that my last food at that last

hour may be the most Divine Sacrament, my last words JESUS and MARY, and that my last sigh may be united with that with which Thou didst expire upon the Cross for me ; that thus, with lively faith, firm hope, and burning love, I may die with Thee and for Thee, and come to reign with Thee forever and ever. *Amen.*

Our Father, Hail Mary, and Glory be to the Father.
Miserere nostri, &c.—Fidelium, &c.
Sancta Mater ! &c.

Then before the High Altar, say :

O GOD, who, with the precious Blood of Thine only-begotten Son, hast been pleased to sanctify the banner of the life-giving Cross ; grant, we beseech Thee, that those who delight in honoring the same holy Cross, may every where rejoice in Thy protection. Through the same Christ our Lord. *Amen.*

Let us say Our Father, Hail Mary, and Gloria, according to the intention of the Sovereign Pontiff.





JESUS IN THE MOST BLESSED SACRAMENT.

In the holy Sacrifice of the Mass, Jesus is our Victim ; in the holy Communion, He is our Food. By dwelling on our altars, He has become our intimate and most munificent Friend, as also the soothing Companion of our exile ; in His adorable Sacrament, He is a serene and peaceful Light that irradiates the soul with the brightest beams ; a vivid Flame that enkindles and consumes all that approach Him ; a glowing Sun whose potent rays penetrate the heart and cause it to yield the choicest flowers and fruits of holy love ; finally, a Source of living water in the dreary desert of this world, irrigating and fertilizing all that surrounds Him. O, then, Christian soul, whoever you are, how great soever may be your desolation and your misery, your anxieties and your pains, your infidelities and your faults, in the presence of the altar, and the Eucharist, be consoled ; be calmed ; be reassured. Weak, unhappy, sinful, though you be, have confidence : Jesus, in the tabernacle, watches over you with a most tender love. Feeble creatures, here is your Strength ; afflicted souls, here is your Joy ; poor sinners, here is your Salvation.

PRACTICE.—1. Dispose yourself for frequent Communion.—2. Communicate spiritually several times a day. This devotion can be practised unobservedly without fasting, and as often as you wish ; it is most easy, consisting simply in a vehement desire to receive Jesus, and in tender and affectionate sentiments, as though you had actually received Him. Spiritual Communion, which is most agreeable to our Divine Lord, merits for us numerous signal graces and prepares us most efficaciously for sacramental Communion.—3. If possible, make a daily visit to our Lord ; adore His infinite Majesty, goodness and condescension ; lay before Him your undertakings, your hopes, your joys, and success, that He may bless them.—4. Each time you pass before the Blessed Sacrament, make a genuflection with great at-

tention and respect.—5. Frequently repeat this ejaculatory prayer: *May all know, adore, praise, love, and glorify, every where and forever, the most holy and adorable Sacrament.*—6. Imitate the virtues of which our Lord gives us so admirable an example in the holy Eucharist; His profound humility, universal obedience, and above all, His infinite love.—7. On Thursday, the day commemorative of the institution of the Eucharist, redouble your love for this adorable Sacrament; if possible, assist piously at the holy Sacrifice of the Mass; make your spiritual Communion, and endeavor to pay a visit, towards evening, to Jesus in the Blessed Sacrament.

PRAYER TO JESUS CHRIST IN THE MOST HOLY SACRAMENT.

HOW lovely are Thy tabernacles, O Lord of Hosts! my soul longeth and fainteth for the courts of the Lord; my heart and my flesh have rejoiced in the living God. Lord, Thou invitest me this day to come and repose myself near Thee awhile in silence and solitude. Ah, how deeply have I experienced the necessity of that retirement which Thou here offerest me! I am bowed down, I faint, I languish, I thirst for the living stream of Thy grace, even as the hart, wearied with the chase, panteth after the fountains of water; and where shall I find that peace for which my soul sighs, except at the foot of Thine altar, O my God? Happy, thrice happy, those who dwell in Thy temple, who have made it their refuge, and whose souls Thou daily fillest with Thy divine unction.

Already I feel springing up in my heart an

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ardent desire to love Thee, and to taste the sacred transports of that vivid faith which glows in Thy chosen ones when they enter Thy Sanctuary. I believe, O my God, that Thou art truly here present in Thy holy Sacrament; I believe it most firmly, because I know that Thou hast said so; and that nothing is impossible to the omnipotence of Thy love. But who can explain, O adorable Jesus, the miracle which day by day Thou continuest to work in this Divine Sacrament! Who can explain this prodigy of prodigies, this mystery of mysteries, this fathomless abyss of Thy charity. Love, and love alone, has prompted Thee to take up Thy abode in yonder tabernacle, and nought but love do we breathe in approaching it. O infinite love! come, then, and enkindle my heart; come and consume within it whatsoever opposes itself to Thy sacred flames. Change my weakness into strength, my indifference into zeal, my faint-heartedness into a noble fervor. Oh, that I could offer myself up to Thee unceasingly, in order to please Thee, and to show Thee my gratitude. How much have I to thank Thee for, O my God! Every day of my life has been marked by some new mercy. All that I have, all that I am, is the work of Thy goodness. Notwithstanding the continual abuse to which I turn Thy benefits, Thou, nevertheless, continuest to lavish them upon me; and the more ungrateful I am to Thee, the greater is Thy tenderness. O incomprehensible Goodness! I will never cease to sing Thy praises, and to celebrate Thy loving mercies.

Inexhaustible Source of love, what shall I say unto Thee ! and how shall I express all that I feel ! O my God, O how ineffable Thou art ! how little art Thou known ! how little art Thou loved ! O Love that ever burnest, and art never consumed ! I desire to love Thee. I consecrate to Thee all that remains to me of life and strength, desiring to employ it in proving my gratitude. From this time forward I renounce whatsoever may be displeasing to Thee ; and I dedicate to Thee my heart, with all its dearest affections.

Oh, be Thou my consolation, my refuge, my strength, my joy, and my whole delight. Grant me grace to return Thee love for love, and life for life ; and grant that, loving Thee in life and in death, I may love Thee hereafter for ever in the kingdom of Thy glory.

EJACULATIONS.

I adore Thee every moment, O living Bread of Heaven, great Sacrament !

Jesus, Heart of Mary, I pray Thee, send Thy blessing on my soul.

Holiest Jesus ! loving Savior ! I give Thee my whole heart.

CONSECRATION OF ONE'S SELF TO JESUS-CHRIST PRESENT IN THE MOST HOLY SACRAMENT.

PROSTRATE at the foot of Thine altar, O my God ! and filled with gratitude for all Thy mercies, I come to make before Thee a profession

of eternal fidelity. Vouchsafe to receive the homage which I render Thee. From this time forward, I resolve never to love any thing apart from Thee ; and to be ready to sacrifice unto Thee all that I have, at Thy first bidding ; my property, my health, my strength, my talents, my liberty, my very life, all are Thine, dispose of them as Thou wilt. I consecrate them entirely to Thee, that they may be employed solely in Thy service. What couldst Thou have done more for me, than what Thou hast done in dying upon the Cross for my salvation, and immolating Thyself continually day by day for me upon Thy holy altar ?

O Love of my God ! I thank Thee with my whole heart. I reckon as lost every hour of my life, every feeling of my soul, that I have not devoted to Thee. Accept in Thy goodness what remains : and if I cannot love Thee as much as I desire, and as Thou deservest, grant, at least, that I may love Thee as much as lies in my power. I pray that, apart from Thee, I may find nought but disappointment and bitterness ; and may thus be driven, by a blessed necessity, to love henceforward Thee only, and to live for Thee alone. *Amen.*



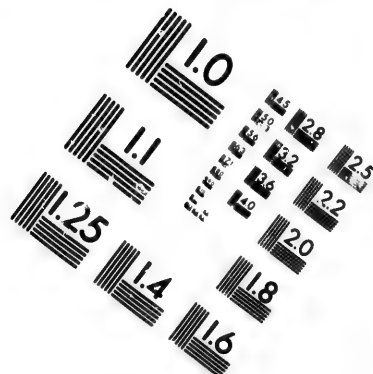
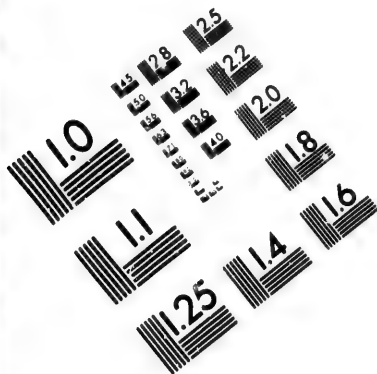
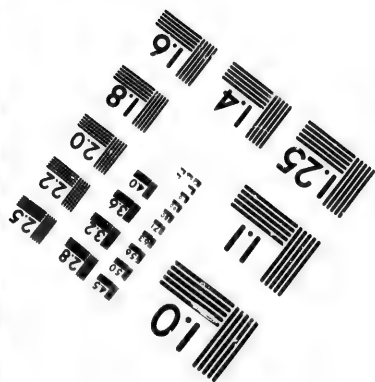
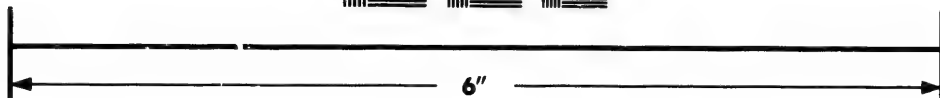
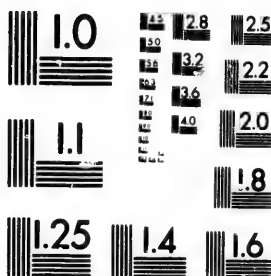


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470 JESUS IN THE BLESSED SACRAMENT.

REPARATION TO JESUS CHRIST FOR THE INDIGNITIES TO WHICH HE IS EXPOSED IN THE HOLY SACRAMENT.

O MY God and Savior ! true God and true Man ! I adore Thy presence in the august Sacrament of the Altar, with the profoundest homage. I wish to love Thee with my whole heart, and to make reparation to Thee for all the irreverence, profanation, and sacrilege of which myself or others have been guilty towards Thee.

Oh, that it were in my power to adore Thee with the same degree of perfection and love as the heavenly Spirits ! But, if I cannot do this, at least it is the intention of my heart to glorify Thee as much as I am able ; as in behalf of those Christians who neither adore Thee nor love Thee, so also in behalf of all who know Thee not, and who blaspheme Thy holy Religion, that they may be converted and live. O my God ! O blessed Jesus ! mayst Thou be known, praised, adored, loved, and glorified by all, every where and for ever, in the most holy and adorable Sacrament of Thy love !

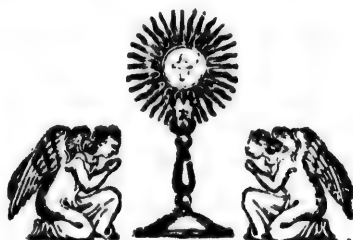
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VISITS TO THE MOST BLESSED SACRAMENT.

It is most certain, says St. Alphonsus Liguori, that of all the practices of devotion, after the holy Communion, there is not one more agreeable to God, nor more advantageous to ourselves, than that of frequent visits to Jesus Christ on His holy altars. Be eager then, Christian soul, to follow this holy practice. Withdraw from the company of men, that you may taste the unspeakable sweetness of the company of your adorable Savior. Rest assured that the time passed in presence of this Divine Sacrament, will procure you the greatest advantages during your life, and untold consolation at the hour of death. God lends a favorable ear to our prayers every where; but it is particularly at the foot of His holy altar that He most abundantly rewards them. Let me ask, where have pious souls been better enabled to understand the emptiness of the vanities of the world, and to take more generous resolutions, than in the presence of Jesus in His holy tabernacle? Who can say that you shall not some day or other before the altar take the firm, sincere, and generous resolution to give yourself unreservedly to God?

MANNER IN WHICH THE VISITS TO THE MOST BLESSED SACRAMENT SHOULD BE MADE.

That your Visits to the most Blessed Sacrament may be fruitful, you have faults to avoid, intentions to propose, and a method to follow.

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The faults to be avoided are voluntary distractions, human respect, curiosity of the eyes, and above all, a certain routine which seems particularly to glide into this exercise. That you may guard against these faults, you should be animated with a lively faith, and frequently consult it; while you are going in silence to the church, ask yourself: Who am I? what am I going to do? Let your faith act while taking the holy water, making the sign of the cross, the genuflection, and in prostrating yourself at the feet of Jesus Christ.

If you believe firmly, if your faith is practical, your heart will suggest to you all that you should do; celestial flames will come forth, burning with light, confidence, generosity, and love.

The intentions you should propose, are: 1st, to adore Jesus Christ, to honor His real presence, not only in the church in which you are, but also in all places where He is least adored and most forgotten; 2nd, to return Him heartfelt thanks for this inestimable boon, and for all the other favors which you have received from Him; 3rd, to make reparation, as far as possible, for the outrages which He every day receives in the Divine Eucharist; 4th, to converse with Him and lay before Him all your wants, pains, afflictions, undertakings, and success; 5th, to obtain for yourself and for all those who are dear to you, the graces requisite for you sanctification, and particularly of His holy love.

The method to be followed should differ according to the time spent before the most Blessed Sacrament. If you are to remain but a few minutes, content yourself with making a profound act of adoration, a spiritual Communion, an earnest request for some particular grace, and a fervent act of love, or of any other virtue which your piety may inspire.

During the visits in which you remain a longer time in communing with J.C., you may make use of the Prayer *How lovely*, the *Acts of Consecration*, and *Reparation* to Jesus Christ in the most holy Sacrament,—pages 466, 468, and 470.

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PRAYER THAT MAY BE SAID BEFORE EACH VISIT.

My eyes and my heart shall always be there.

—III Kings, ix., 3.

O JESUS my Divine Lord, who, for the love which Thou bearest to men, dost dwell night and day in this Sacrament, full of goodness and love, waiting for, inviting and welcoming, all those who come to visit Thee, I believe Thee here present in the Sacrament of the Altar. From the deep abyss of my own nothingness, I adore Thee, and I thank Thee for all Thy graces granted to me hitherto, and especially for having given Thyself to me in this Sacrament, for having given me also Thy holy Mother Mary, to be my advocate, and for having called me to visit Thee in this church. I adore Thy most loving Heart this day, and I adore it with this threefold intention : first, in thanksgiving for so great a gift ; secondly, to make satisfaction for so many injuries which Thou hast received from Thy enemies in this Sacrament ; and thirdly, by this visit, I wish to adore Thee in all those places throughout the world, where Thou art least honored, and most forgotten in this Divine Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having offended Thy infinite goodness so often and so grievously. I am resolved, with the help of Thy grace, to offend Thee no more for the future ; and at this present moment, all miserable as I am, I consecrate myself entirely to Thee. I

474 VISITS TO THE BLESSED SACRAMENT.

give and abandon to Thee my whole will, all my affections, my desires, and all I have. Hereafter, do with me, and with mine, whatever Thou wilt. My only desire and petition is, that I may have Thy holy love, the grace of final perseverance, and may be able to fulfil in all things Thy holy will. I recommend to Thee the souls in purgatory, especially those who have been most devout to Thee in this holy Sacrament, and to the Blessed Virgin Mary. I recommend to Thee, moreover, all poor sinners. Finally, my dear Redeemer, I unite all my desires to the desires of Thy own Heart so full of love; and thus united, I offer them to Thy eternal Father, and beseech Him, in Thy name, to receive and grant them for Thy love's sake.—*St. Liguori.*

EJACULATION.

My Jesus ! my all ! it is Thy will to have me Thine, and my will is to have Thee mine.

ACT FOR SPIRITUAL COMMUNION.

O MY Jesus, I believe that Thou art truly present in this holy Sacrament. I love Thee above all things, and I desire Thee with my whole soul; but since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as if Thou wert already come, I unite myself wholly to Thee. Never suffer me to be separated from Thee !

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PRAYER TO THE MOST BLESSED VIRGIN.

That may be said at the end of each visit.

You should never separate Jesus from Mary, the Son from the Mother. After each visit, address some fervent prayer to Mary. The following is an excellent form thereof.

MOST Holy and Immaculate Virgin, my Mother Mary, it is to thee, the Mother of my God, the Queen of the world, the advocate, the hope, and the refuge of sinners, that I have recourse to-day, I, who am the most miserable of all. I render thee my humble homage, O great Queen, and I thank thee for all the graces which thou hast bestowed upon me until now, particularly for having delivered me from hell, which I have so often deserved. I love thee, O most amiable Sovereign, and for the love I bear thee, I promise to serve thee always, and to do all in my power to make others love and serve thee also. I place in thee, after God, all my hope. I confide my salvation to thy care. Accept me as thy servant, and receive me under thy mantle, O Mother of mercy, and since thou art so powerful with God, deliver me from all temptations, or rather obtain for me the strength to triumph over them until death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. To thee I look for grace, to make a good death. O my Mother, by the love which thou bearest to God, I beseech thee

to help me at all times, and particularly at the decisive moment of death. Do not leave me until thou seest me safe in Heaven, occupied in blessing thee, and singing th mercies throughout eternity. Amen.

THE DEVOTION OF THE "QUARANT' ORE," OR FORTY HOURS.

THIS devotion continues for forty hours, in memory of the forty hours during which the body of our Lord remained in the sepulchre. It was begun at Milan in 1524, and was introduced into Rome, by St. Philip Neri, in 1548, and sanctioned by Pope Clement VIII., who issued a solemn Bull respecting it, November 25th, 1592.

This devotion owes its origin to Father Joseph, a Capuchin Friar at Milan. In the year 1534, the city of Milan was suffering all the miseries attendant on war, and was reduced almost to despair, when Father Joseph called upon the citizens to raise their eyes from the miseries around them, and look up to heaven for succor, assuring them, on the part of God, that, if they would give themselves to fervent prayer for forty hours, their city and their country would be liberated from the devastations of their enemies. The citizens obeyed the call. The Forty Hours' Prayers commenced in the cathedral, and was taken up by the other churches of the city in rotation. The people meanwhile attended with fervor at the appointed prayers, and approached with great devotion the Sacraments of Penance and Holy Communion. Heaven did not delay to fulfil the assurance given by the pious servant of God; for in a short time the Emperor Charles V., and Francis, king of France, were seen at the gate of Milan arranging the articles of peace.

To promote this devotion, the Popes have granted many indulgences.

The forms of prayers used in this devotion, are the Litany of the Saints, &c.; to which may be added the Litany of the Blessed Virgin, the psalm *Miserere*, and the *Te Deum*.

A VISIT TO THE MOST HOLY SACRAMENT.

AN ACT OF ADORATION TO THE HOLY SACRAMENT.

I MOST humbly adore Thee, O uncreated Father, and Thee, O only-begotten Son, and Thee, O Holy Ghost the Paraclete, one almighty, everlasting, and unchangeable God, Creator of heaven and earth, and of all things visible and invisible. I acknowledge in Thee a true and ineffable Trinity of persons, a true and indivisible Unity of substance. I glorify Thee, O ever serene effulgent Trinity, one only Deity, my most compassionate Lord, my sweetest hope, my dearest delight, my most desired repose, my joy, my life, and all my good. To Thy most merciful goodness, I commend my soul and body ; to Thy most sacred Majesty, I wholly devote myself, and to thy divine will, resign and yield myself eternally. All honor and glory be to Thee for ever and ever. Amen.

O heavenly Father, O most forgiving Father, O Lord God, have mercy upon me a wretched sinner, have mercy upon all men. In fullest reparation, expiation, and satisfaction for all my iniquities and negligences, and for the sins of the whole world, and perfectly to supply the deficiency of my good works and merits, I offer to Thee Thy beloved Son, Christ Jesus, in union with that sovereign charity with which Thou didst sent Him to us, and didst give Him to us as our Savior. I offer His transcendent virtues, and all that He

did and suffered for us. I offer His labors, sorrows, torments, and most precious Blood. I offer the merits of the most blessed Virgin Mary, and of all Thy Saints. Assist me, I beseech Thee, O most merciful Father, through the same Thy Son, by the power of Thy Holy Spirit. Have mercy on all unhappy sinners, and graciously call them back to the way of salvation. Grant to all living pardon and grace, and to the faithful departed eternal light and rest. Amen.

O Holy Spirit, sweetest Comforter, who proceedest from the Father and the Son in an ineffable manner, come, I beseech Thee, and sink into my heart. Purify and cleanse me from all sin, and sanctify my soul. Wash away its defilements, moisten its dryness, heal its wounds, subdue its stubbornness, melt its coldness, and correct its wanderings. Make me truly humble and resigned, that I may be pleasing to Thee, and Thou mayest abide with me forever. O most blessed light, O most amiable light, enlighten me ! O ravishing joy of Paradise, O fount of purest delights, O my God, give Thyself to me, and kindle vehemently in my inmost soul the fire of Thy love. O my Lord, instruct, direct, and defend me in all things. Give me strength against all immoderate fears and a pusillanimous spirit ; bestow upon me a right faith, a firm hope, and a sincere and perfect charity ; and grant that I may ever do Thy most gracious will. Amen.

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THE MOST SACRED HEART OF JESUS.

Devotion to the Sacred Heart of Jesus, is the most touching, the most solid, and the most useful. Its material and sensible object is the Heart of the Man-God ; this same Heart, the seat and organ of His love which, in the garden of Gethsemane, suffered so cruel an agony, and which, on the Cross, was pierced with a spear, thereby to shed the very last drop of its Blood for our salvation.

Its spiritual object is the love with which this adorable Heart is inflamed for men : a love which carried our Divine Lord to such an excess as to give Himself entirely to us in the mysteries of the Incarnation, the Passion, and the Eucharist : love unknown, and outraged during His life and even nowadays in the adorable Sacrament of the Altar.

The end of this devotion is to make reparation for the ingratitude, the irreverences, and the sacrileges to which this Divine Heart is exposed : 1st, in offering it as a tribute of expiation and reparation ; 2nd, in returning it love for love ; 3rd, in imitating the virtues of which it is the model and source.

Let us, then, devote ourselves to this Divine Heart ; it invites us ; it calls us ; it presses us to draw nigh ; it loves to be loved ; it yearns to deliver us from all our evils. However deep our wounds, this adorable Heart has power to heal them ; however desperate our case, this adorable Heart is almighty, and nothing can resist its will, even as nothing can exhaust its love. Here we may find celestial armor for our defence, strength against temptation, the sweetest comfort in trouble, and the purest delight that can be tasted in this valley of tears. Art thou afflicted ? does the remembrance of thy sins trouble thee ? the Heart of Jesus is open to thee. Oh, betake thyself to it, and enjoy the secure repose which it affords ; betake thyself to this fountain of all graces, where every thirst is quenched ; to this inexhaustible treasure, in which all riches are contained ; to this furnace of love, in which every other love is burnt up, consumed, annihilated. Art thou in a state of dejection or despondence, from whatsoever cause ? Immerse thyself in the Heart of Jesus, as in an ocean of consolations. Is thy soul deprived of spiritual freshness ? does it mourn over its nakedness and misery ? In the Heart of Jesus it will find that reinvigoration which it needs. Art thou affrighted at the sight of thy infidelities, thy inconstancies, and frequent relapses ? This adorable Heart is compassion itself, and from it

thou shalt gain new courage. Wouldst thou make some atonement to the Almighty for thy ingratitude towards Him? Offer Him the merits of the Heart of Jesus. Wouldst thou escape the violence of temptation, the furious assault of some sudden passion? The Heart of Jesus shall be thy support and thine inward life. Wouldst thou gain strength to suffer? from the Heart of Jesus shalt thou learn how to bear all things with patience, and even with joy, for His sake. In a word, thou canst not too often cast thyself into this abyss of charity, and seek to be penetrated with the sacred fire wherewith it is enkindled.

PRACTICE.—1. Frequently and particularly on Friday, consecrate yourself to the Sacred Heart of Jesus, make reparation for the outrages which it receives each day. —2. Often unite yourself to it by some fervent aspirations; love to repeat one of those ejaculations: “Meek Heart of Jesus, grant that I may love Thee more and more;”—“Loved everywhere be the Sacred Heart of Jesus”.—3. Sanctify in a special manner the month of the Sacred Heart, which is the month of June. During this time, increase the number of your Communions, and redouble your love towards the holy Sacrament, which is the most precious pledge of the love of this Sacred Heart.

OFFERING TO THE SACRED HEART.

MY loving Jesus, I N... , give Thee my heart, and consecrate myself wholly to Thee out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness to grace, and with Thine aid I purpose never to sin again. (1)

(1) INDULGENCE OF 100 DAYS once a day; PLENARY, once a month—Pius vii., June 9, 1807; Sept. 26, 1817. This offering must be said before a picture of the Sacred Heart of Jesus.

ASPIRATIONS TO THE SACRED HEART OF JESUS.

"O taste and see that the Lord is sweet!"—
Ps. xxxiii., 9.

"Oh, how good and how pleasant it is to dwell in this Sacred Heart! Who can refuse to love this Heart thus wounded for us? Who, at the thought of such love, can refuse such a return of love?"—*St. Bernard.*

VISIT TO THE SACRED HEART OF JESUS

Which may be made particularly on Friday.

CONSECRATION OF ONE'S SELF TO THE SACRED
HEART OF JESUS.

O ADORABLE Jesus, to what an excess hast Thou loved me! To renew me in Thy likeness, Thou tookest upon Thee mine own, and becamest Man; to save me from hell and everlasting death, Thou didst deliver Thyself up to death, even to the death of the Cross; to shelter me from the justice of Thy Father, Thou didst suffer Thy Sacred Heart to be opened by a spear; and—oh, still more ineffable wonder!—to unite me eternally to Thyself, day by day, Thou offerest Thyself as a Victim for me upon the altar, and becomest my Food in the holy Communion. Such

has been Thy surpassing love and tenderness !— And, in return for all this, what is it Thou askest of me ? Thou askest of me my heart, O Divine Heart of my Savior, and can I refuse it Thee ? Is it not Thine by every title ? Lo ! prostrate at Thy feet, I call Heaven and earth to witness this my solemn consecration of it to Thy eternal Majesty. O God of my heart, O God of all goodness ! I here offer Thee this most guilty, this most unworthy heart ; inasmuch as, notwithstanding its wretchedness, Thou sayest that Thou art still willing to receive it. I place it at the foot of Thy Cross, that it may be washed in Thy tears and in Thy Blood. I only grieve that it is so undeserving of being offered Thee, covered as it is with the wounds which sin has made profaned as it has been by evil passions, and sullied with a thousand stains.

I offer Thee also, O Jesus, together with this heart, all its feelings, affections, and desires ; Thine they are, without condition, without reservation. And oh, that the hearts of all mankind were at my disposal, that I might offer them to Thee in like manner ! Oh, that the glowing transports of all the Saints and Angels, Cherubim and Seraphim, were mine, that I might consecrate them all to Thee ! As it is, I have but a single heart, O my God ! but that one, at least, shall be wholly Thine ; and neither the world, nor any created thing, shall have the least share in it. Alas ! too long have they led it astray ; but,

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from this time forward, Thou alone shalt be my portion and my God. Know I not, that, hadst Thou but treated me according to the law of Thy justice, this heart would long since have been the prey of devouring flames? But Thy mercy spared it, and gave it a place in Thine own adorable Heart, and now gives it the sweet hope of loving Thee henceforth through eternity.

Receive, then, this heart, O my God. Yea, rather take it from me, change it, and restore it me more worthy of Thee, more grateful for Thy mercies,—humble, gentle, and contrite; faithful to Thy inspirations; submissive to Thy adorable will; animated and enkindled with Thy love. Thine it is, Lord; keep it Thine by Thy grace, and suffer it not to escape from Thee. Many a time before this have I given it Thee, and then miserably reclaimed it for myself and for the world: I will do so no more. Henceforth, keep Thou possession of it; hide it in Thine own Divine Heart; and grant that, from this time, it may be solely employed in loving Thee, blessing Thee, and praising Thee, now and for ever, through life, through death, in time, and in eternity.

REPARATION TO THE SACRED HEART OF JESUS.

O ADORABLE Heart of my Savior and my God! filled with the most lively grief at the indignities which Thou hast received, and which Thou receivest daily, in the Sacrament of Thy

love, I prostrate myself before Thy holy altar, desiring to offer Thee all the reparation in my power. Oh! that, by the profound depth of my homage, I could make some amends for the contempt which Thou continually endurest! Oh! that, by my tears and by my blood, I could efface the innumerable profanations and sacrileges by which men dishonor Thine infinite majesty! my life could not be better spent than in such a cause.

I entreat Thee also, O Divine Savior! to forgive all the ingratitude, carelessness, and irreverence of which I have myself been guilty towards Thee. Remember that Thy adorable Heart bore the weight of my transgressions through the course of its mortality, and was afflicted, for my sake, even unto death. Remember this, O Lord; and let not so much have been endured for me in vain. Crush this proud and guilty heart of mine, and vouchsafe me a heart like Thine own,—a heart humble and contrite; a heart pure and innocent; a heart consecrated to Thy praise. For the future, I desire, by my reverential behavior in church, by my constancy in visiting Thee, by my devotion and fervor in receiving Thee, to atone for my past conduct, which I now deplore. And that these my adorations may be acceptable to Thee, I here unite them with those which are ever ascending from the blessed Spirits who encompass Thine altar; entreating Thee to accept the homage of a heart which returns to Thee, intending henceforward to love only Thee, and to act in all things with a view to Thy glory.

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THE AGONIZING HEART OF JESUS.

The end of this devotion is : 1. To pay a tribute of homage to the sufferings which the Heart of Jesus endured for the salvation of souls, throughout the whole course of His life, and especially during His sacred Passion ; 2. To obtain, through the merits of this long AGONY, the grace of a happy death for those EIGHTY THOUSAND persons, or thereabout, who daily die, throughout the whole world. This number is not in the least exaggerated ; it is an ascertained fact.

PRAYER

To be said daily in behalf of those who are in their agony, and of all who are this day to die. (1)

O CLEMENTISSIME Jesu, amator animarum, obsecro te per agoniam Cordis tui sanctissimi, et per dolores Matris tuæ Immaculatæ, lava in sanguine tuo peccatores totius mundi, nunc positos in agonia et hodie morituros.

Amen.

Cor Jesus in agonia factum, miserere morientium.

O MOST merciful Jesus, fond lover of souls, purify, I implore Thee, by the agony of Thine own most Sacred Heart and by the grief of Thy immaculate Mother, purify in Thy Divine Blood, all the sinners who are in their agony, and who are this day to die. Amen.

Agonizing Heart of Jesus, have mercy on the dying !

(1) AN INDULGENCE OF ONE HUNDRED DAYS, each time ; PLENARY, once a month, on the ordinary conditions, for all those who will have said this prayer with the invocation, three times a day, at different hours, every day.

These Indulgences are applicable to the souls in Purgatory. Pius ix., February 2, 1850.

PIOUS PRACTICE.

Offer up, together with this prayer, some of your daily actions to the agonizing Heart of Jesus, in behalf of those who are this day in their agony.

TO-DAY, EIGHTY THOUSAND souls are falling in the harvest of Death !.... they are standing before the awful judgment-seat of God !.... they are entering on an eternity either of weal or-woe !.... and oh ! of that number, thousands, perhaps, are in a state of *mortal sin* !!

PRAY THEN !

Christian, blessed with a heart to feel, it is the Heart of Jesus that asks this of you, that Heart which has loved you so dearly, that Heart which has suffered such anguish for you and for these poor souls. Pray, then, and above all, for *sinners* now in their last agony. All that is wanting to save them from hell, is a *well-made confession*, or a *perfect act of contrition*. Ask of the agonizing Heart of Jesus to grant them the one or the other of these two graces. Ask it without delay, *time urges—to-morrow will be too late*.

Pray for the agonizing ; they are your brethren in Jesus Christ, perhaps your relations, your friends, your benefactors !

Pray for the agonizing ; and you will do what Jesus Christ did: you will save souls. How sublime a mission !

Pray for the agonizing. St. James says : " He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

Pray for the agonizing. Prayers will one day be offered for you when you shall be in your agony. How sweet a consolation in this last and terrible struggle !

Make the *Devotion to the agonizing Heart of Jesus* known to those who are ignorant of it ; introduce it into your families and into communities, and the Sacred Heart

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will heap blessings upon you. If, by the fervor of your prayers, you succeed in saving one soul *each day*, at the end of a year, the number will amount to 365; at the end of ten years, to 3,650. O how rich a harvest!

WHAT A DIADEM FOR ETERNITY!

DEVOTION TO THE B. VIRGIN MARY.

After devotion to Jesus Christ, our Divine Lord, there is not one in religion more holy, more consoling, and more salutary than devotion to Mary; let us also add, that there is no other more wide-spread. It may be practised at all the stages, and in all conditions, of life.

Devotion to Mary consists essentially in these three sentiments: respect, confidence, and love. Respect is founded on dignity, merit, and elevation. Mary is the Mother of God, since God made man was born of her. This divine maternity, Mary has merited, as far as a creature, by the perfection of all virtues, could merit; in fine, Mary in Heaven is crowned Queen of angels and saints. Our confidence in Mary rests on the almost unlimited power, which she exercises with God, and on the boundless goodness, which she bears us; she is the mother of mercy, the treasurer of the riches of Heaven (1), the all-powerful advocate of sinners, the gate of Heaven.

Our love is based on the consoling truth, that she is our

(1) It is the sentiment of St. Bernard and of an infinity of others, that God dispenses not a single grace, but through the hands of Mary. Thence the sentiment of Suarez, which is now that of the Church herself, that the intercession of Mary is not only useful, but even necessary, to obtain the grace of God.
—St. Liguori.

Mother, and on the innumerable graces that she obtains for us. On Calvary's heights, Mary became our Mother, and we, her children, in the person of St. John. This inestimable favor was conferred on us, when Jesus, in the midst of His torments on the Cross, said to her ; " Woman, behold thy son ; " and to St. John, " Behold thy Mother." Her love for us is that of the most tender of mothers, and this she proves by the numberless favors she showers down on us.

Cherish therefore, a tender and filial devotion to our heavenly Queen, and do all in your power to propagate it everywhere. If you are a true child of Mary, you shall not perish.

PRACTICE.

1. Endeavor, above all, to imitate the virtues of Mary.
2. Often repeat her holy name with piety and love.
3. In imitation of the angelic St. Stanislas, commence and finish the day by earnestly invoking her maternal benediction.
4. Have recourse to her in all your pains, troubles, and temptations.
5. Place under her protection all your doings and undertakings.
6. Become member of some association in which open profession is made to belong to her.
7. Always wear about you the Scapular and a medal of Mary ; carry also with you her chaplet.
8. Celebrate with piety the feasts of our holy Mother, and in particular, the seven principal : the Immaculate Conception, the Nativity, the Annunciation, the Visitation, the Purification, the Compassion, and the Assumption. Prepare yourself for the worthy celebration of each by a novena, in which you may very profitably propose the acquisition of a virtue appropriate to the mystery of the feast.
9. On Saturday, which is consecrated to the most Blessed Virgin, say some particular prayers in her honor, and perform some little act of mortification.
10. Let no day pass without offering this celestial

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Queen some small tribute of homage : the most abundant graces and the most unexpected conversions have been the recompense of this fidelity.

PRAYER TO THE BLESSED VIRGIN MARY AFTER
OUR PRINCIPAL ACTIONS.

To place them under her powerful protection.

SUB tuum præsidium confugimus, sancta Dei Genitrix : nostras deprecationes ne despi- cias in necessitatibus, sed a periculis cunctis libera nos semper, Vir- go gloriosa et benedicta.	WE fly to thy pat- ronage O holy Moth- er of God ; despise not our petitions in our ne- cessities, but deliver us from all danger, O ever Glorious and Blessed Virgin.
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PRAYER TO MARY IMMACULATE.

O MOST Holy Virgin ! I believe and confess thy Holy and Immaculate Conception, pure and without stain. O most pure Virgin ! through thy Immaculate Conception, and thy glorious quality of Mother of God, obtain for me, from thy dear Son, the virtues of humility and charity ; great purity of heart, of body, and of soul ; final perseverance in good ; the gift of fervor in prayer, a pious life, and a happy death. Amen.

O Mary ! conceived without sin,
Pray for us, who have recourse to thee.

DAILY CONSECRATION TO THE B. V. MARY. (1)

THIS day, O my Queen ! O my Mother ! I consecrate to thee and without the least reserve, my eyes, my ears, my mouth, my heart, in a word, my whole self. Wherefore, good Mother, as I am entirely thine, keep and guard me as thine own possession.

Ejaculation in temptations.

O MY Queen ! O my Mother ! remember I am thine ; keep and guard me, as thine own possession. *Indulgence of 40 days, each time.* Pius ix.

Say the ejaculation : O my Queen ! O my Mother ! in the morning at your rising. This practice will be most agreeable to Mary, and will merit you her protection for the remainder of the day.

PRAYER OF ST. BERNARD TO THE B. V. MARY.

MEMORARE (2), O piissima Virgo Maria ! non esse auditum a sæculo quemquam ad tua currentem præsidia, tua implorantem auxi-	REMEMBER (2), O most gracious Virgin Mary, that never was it known that any who fled to thy protection, implored thy help, and
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(1) Pope Pius ix., by a Rescript of August 5, 1851, grants for this prayer, said morning and evening, after the Angelical Salutation : 1. *An Indulgence of one hundred days*, once a day ; 2. *A Plenary Indulgence*, once a month, according to the ordinary conditions.

(2) *Indulgence of 300 days, each time ; 2. Plenary*, once a month, according to the ordinary conditions.—Pope Pius ix., December 11, 1846.

lia, tua petentem suffragia esse derelictum. Ego, tali animatus confidentia, ad te, Virgo virginum, Mater, curro, at te venio, coram te gemens peccator assisto. Noli, Mater Verbi, verba mea despiciere, sed audi propitia, et exaudi.

Amen.

sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my Mother ! To thee I come, before thee I stand, sinful and sorrowful. (*Here make your request.*) O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me ! Amen.

PRAYER OF ST. ALOYSIUS GONZAGA TO THE
B. V. MARY.

O HOLY Mary, my Sovereign Queen, I humbly commend my soul and body to thee and to thy special protection, now, every day of my life, and the hour of my death. To thee I commit all my hope and consolation ; to thee I fly in all my wretchedness and trouble ; to thee I entrust my life, and the end thereof, so that through thy holy intercession and through thy merits, all my actions may be directed and disposed according to thy will and that of thy Divine Son. Amen.

ACT OF CONSECRATION TO THE B. V. MARY.

By St. Francis of Sales.

I SALUTE thee, most sweet Virgin Mary, Mother of God, and choose thee for my dearest Mother. I entreat thee to accept me for thy child and servant; I want no other mother or mistress than thee. I pray thee, my good and gracious Mother, that thou wilt deign to remember that I am thy child, that thou art most powerful, and that I am a poor, weak, vile creature. I also entreat thee, most sweet and dear Mother, to govern and defend me in all my actions; for, alas! I am a poor and needy mendicant, sorely in need of thy holy aid and protection. Oh, then, most holy Virgin, my sweet Mother, in pity make me a sharer in thy graces and virtues, and more particularly in thy holy humility, thine excellent purity, and fervent charity; but, above all, grant me—(*here mention the special favor*). Tell me not, gracious Virgin, that thou canst not, for thy beloved Son has given thee all power, in Heaven, as well as on earth. Neither allege that thou shouldst not, for thou art the common Mother of all the poor children of Adam, and mine especially. Since, then, most holy Virgin, thou art my Mother and all powerful, how canst thou refuse to lend me thine aid? Behold, my Mother, and consider if thou art not obliged to grant me what I ask, and take compassion on my misery. Be thou exalted, therefore, above the heavens,

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and by thine intercession, obtain for me all the gifts and graces which it may please the Most Holy Trinity, Father, Son, and Holy Ghost, the object of all my love, alike in time and in the great eternity, to bestow. Amen.

The following are also excellent prayers to the most B. Virgin Mary : Ave maris stella ; O gloriosa ; O sanctissima ; Inviolata ; Tota pulchra es ; Quem terra Alma ; Redemptoris ; Ave, Regina ; Regina cœli ; Salve, Regina and the Litany of Loretto,—For which see Index.

THE SACRED HEART OF MARY.

The devotion to the Sacred Heart of the Immaculate Mother of God is a necessary consequence of the devotion to the Sacred Heart of Jesus. What heart, in fact, has ever been so intimately identified with that of Jesus as was Mary's? It was in her chaste womb that He became incarnate; His infant lips imbibed the stream of life from her virginal breast. When the cold winds whistled through the cheerless stable of Bethlehem, His tender form received warmth from her Heart. It exulted with joy when the Chaldees came over the star-lit path to offer their homage to the new-born King, who was sent to destroy the empire of idolatry. It throbbed with fear and anxiety when she vainly sought Him among her kinsfolk and acquaintance, returning from the solemn Pasch, as it thrilled with rapture, when, after three days unwearying search, she found Him in the Temple. The Guardian Angel of His hidden life, her motherly Heart beat with jubilation as she prepared His food and wove His seamless garment. It was identified with His public life, and partook largely in His toils and woful sufferings. Even inspired genius must fail to realize the inadequate image of her unparalleled dolors, predicted by Jere-

miah before she was born, by Simeon in the Temple, and fulfilled when the scourge and the lance and thorny wreath and rending nails, tortured the Flesh of her flesh. But as her Heart was overflowed with sorrows for the sufferings of her Divine Son, so was it destined to be filled with joys such as none other experienced, or ever shall experience. These joys date from the moment when the earth heaved beneath the light foot-fall of the Angel—when the flutter of his wings caused the stone to roll from the mouth of the sepulchre.

What celestial felicity flowed in upon that weary Mother's Heart, when she again beheld her adorable Son gloriously risen from the dead after His victory over death and hell. What joy, when she gazed upon those glorified wounds which He was to take with Him up to Heaven, that He might prove to His Eternal Father that He had drained His holy veins for the love of man, and completed the atonement. What ecstatic comfort did not that Divine Son pour into her Heart, when the Paraclete descended upon her in the supper-room, making her once more the abode of the Divinity; and finally, at the moment of her departure from this world, when raising her eyes towards the stars that brightly illumined the ethereal vault, she saw the heavens open and her Divine Son extending His hands to her from amidst a luminous cloud: at this sight, a roseate flush overspread her celestial countenance, her Heart pulsed with maternal love, joy attained its height, adoration became ecstasy, and her soul, disengaging itself, without effort, from its fair and virginal mortal covering, was borne up on the hands of the Cherubim, and conducted to Heaven's inmost sanctuary, where, with Jesus, she reigneth in power for evermore. Let us, therefore, love and honor these two Hearts so intimately united; let us go to God the Father, through the Heart of Jesus, and to this Divine Savior, through the Heart of Mary. Through the Heart of Jesus, let us render to the Father what we owe His divine justice and infinite goodness; and, through the Heart of Mary, let us acquit ourselves of the duties we owe the Son for His boundless mercy and for the priceless favors He has bestowed upon us. We can obtain all things from the Father and the Holy Ghost through the Heart of Jesus; and all things from the Son through the Heart of His blessed Mother.

PRACTICE.

1. Frequently repeat this beautiful prayer: *O most Sacred Heart &c., as below.*

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2. Honor the Sacred Heart of Mary, by a special devotion during the month of August, which has been chosen by the Church for this end.

PRAYER TO THE SACRED HEART OF MARY.

O MOST Sacred Heart of Immaculate and ever Virgin Mary ! O Heart the purest, the holiest, the most perfect that has ever been formed in created being by the hand of Omnipotence ! O inexhaustible fountain of sweetness, compassion, and love ! O pattern of every virtue, and most absolute image of the adorable Heart of Jesus Christ ! O thou Heart, that ever burnest with the most glowing charity ! that hast loved God singly, more than all the Angels and Saints together ! that hast given more glory to the most Holy Trinity by the faintest of thy holy aspirations, than all other created beings either have given, or could have given, by their most sublime deeds !—O Heart of the Mother of our Redeemer, that hast so vividly felt our miseries ! that hast suffered so much for our salvation ! that hast loved us with so much warmth and tenderness ! and hast merited, on every conceivable ground, the reverence, the love, the gratitude, and the confidence of all mankind !

O Heart of the Mother of Mercy ! prostrate before thee, I honor thee with my profoundest homage ; I thank thee for that most tender love and compassion wherewith thou hast been so often touched at the sight of my miseries ; I thank

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thee for all the benefits which I have received from thy maternal goodness ; and I here unite myself in spirit with all those blessed souls, whose delight and consolation it is to honor thee, to praise thee, and to love thee.

O all lovely and loving Heart ! from this time forward, next to the Heart of Jesus, thou shalt be the object of my veneration, of my love, and of my tenderest devotion. Through thee will I approach my Savior ; through thee will I look to receive His graces and loving mercies. Thou shalt be my refuge in trouble, my consolation in grief, my succor in difficulty. Unto thee will I come to learn purity, humility, meekness, and obedience ; and from thee, as from a fountain, will I draw abundantly the love of Jesus Christ my Lord, to whom be glory and benediction for ever. Amen.

OUR LADY OF THE SEVEN DOLORS.

The sorrows of the Blessed Virgin were immense. Her whole being was drenched with bitterness. The swords in her soul reached to every nerve and fibre in her frame. Not only was there never any martyr, however prolonged and complicated his tortures may have been, who equalled her in suffering ; but the united agonies of all the martyrs, variety and intensity all duly allowed for, did not approach the anguish of her dolours. St. Anselm says that whatever cruelty was exercised upon the bodies of the martyrs, was light, or rather as nothing, compared to the cruelty of Mary's passion ; and St. Bernard adds, that she was a martyr not by the sword of the executioner, but by the sorrow of her own heart. An Angel

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revealed to St. Bridget, that if our Lord had not miraculously supported His Mother, it would not have been possible for her to live throughout her martyrdom.

Can we, Children of Mary, ever forget the poignant dolors of our Mother? Ah! when the deceptive delights of the world unfold themselves to our imagination, let us think of the bitter sorrows of our Mother; when tempted to stray from the path of virtue, let us ponder over the cruel torments Mary endured for sin; and when suffering prostrates us, let us remember the awful sword that transfixed her Heart.

This devotion most agreeable to the Blessed Virgin, is at the same time, most advantageous to ourselves: Jesus, says St. Alphonsus Liguori, has promised four principal graces to those who have a true devotion to our Lady of the Seven Dolors:—1. They will obtain, before death, true repentance of all their sins.—2. He will protect them in their tribulations, especially at the hour of death.—3. He will impress upon them the memory of His Passion.—4. He will commit such devout servants to the hands of Mary, in order to dispose of them according to her pleasure, and obtain for them all the graces she desires.

PRACTICE.—1. Frequently address to the Mother of sorrow, the prayer: *Hail Mary, full of sorrows, &c.*—2. On Friday, to the remembrance of the Passion of our Redeemer, unite that of the Dolors of Mary, who concurred in the great work of our redemption.—3. Recite with that intention the beautiful *Prose, STABAT MATER: for which see Index.*

**PRAYER TO THE MOST HOLY VIRGIN IN HER
DESOLATION.**

HAIL Mary, full of sorrows: Jesus crucified is with thee; tearful art thou amongst women, and tearful is the fruit of thy womb, Jesus. Holy Mary, Mother of Jesus crucified, give tears to us, crucifiers of thy Son, now and at the hour of our death. Amen (1).

(1) *Indulgence of one hundred days, each time.*—Pius ix., December 23, 1847.

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A VISIT TO OUR LADY OF SORROWS.

To be made before her altar or image.

O MOST holy Mother, Queen of Sorrows, who didst follow thy beloved Son through all the Way of the Cross, and whose Heart was pierced with a fresh sword of grief at all the Stations of that most sorrowful journey ; obtain for us, we beseech thee, O most loving Mother, a perpetual remembrance of our Blessed Savior's Cross and Death, and a true and tender devotion to all the mysteries of His most holy Passion ; obtain for us the grace to hate sin, even as He hated it in the agony in the garden ; to endure wrong and insult with all patience, as He endured them in the judgment-hall ; to be meek and humble in all our trials, as He was before His judges ; to love our enemies even as He loved His murderers, and prayed for them upon the Cross ; and to glorify God and do good to our neighbors, even as He did in every mystery of His sufferings. O Queen of Martyrs, who, by the dolors of Thy immaculate Heart on Calvary, didst merit to share the Passion of our most dear Redeemer, obtain for us some portion of thy compassion, that, for the love of Jesus crucified, we may be crucified to the world in this life ; and in the life to come, may, by His infinite merits and thy powerful intercession, reign with Him in glory everlasting. Amen.

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THE CHAPLET.

The Chaplet, considered in its material object, is like a crown, because the beads are so strung together, as to represent flowers arranged in the form of a crown; considered in its spiritual sense, it is likewise a crown, because it consists of the most beautiful prayers of the Church. There are various kinds of Chaplets; but *three* are particularly distinguished: the Chaplet of St. Dominic or the Rosary, the Chaplet of St. Bridget, and the Apostolic Chaplet. These three kinds of chaplets consist nearly of the same prayers, and have been equally instituted to honor the Blessed Virgin; but they differ in their origin, in the manner of saying them, and in the Indulgences attached to them.

THE ROSARY.

The author of the Rosary is St. Dominic, to whom it was revealed by the Blessed Virgin, towards the year 1206. It consists of fifteen decades of Hail Marys, with one Our Father at the beginning of each, recited while piously meditating upon the principal mysteries of the life of our dear Lord and of His Blessed Mother. The Chaplet is the third part of the Rosary. Of all the devotions in honor of the Blessed Virgin, the Rosary is the most widely diffused among the faithful. This form of prayer, though so humble and so simple in appearance, is, nevertheless, fraught with the sweetest and tenderest sentiments of piety; it is the perennial delight of fervent souls, and a powerful means to rouse the lukewarm from their tepidity; it is inexpressibly agreeable to the Queen of Heaven, and greatly redoubted by the enemies of our salvation. Great and numerous are the fruits of holiness and sanctification it has produced, and still continues to produce in favor of those who faithfully and devoutly recite it. St. Dominic, by means of this admirable devotion, obtained the conversion of more than one hundred thousand souls; St. Francis Xavier, by the mere touch of his beads, restored health to the sick; St. Pius V., one of the greatest Pontiffs that has ever governed the Church, never allowed the multiplied affairs of his pontifical charge to interfere with the daily recital of the Rosary; St. Charles

Borromeo was most faithful in the same holy practice, and urged all those under his influence to enroll themselves in the Confraternity; Columbus, on his voyages of discovery, was most devout in saying his beads; and the famous Constable de Montmorenci, whether at the head of his warrior band, or amidst the multifarious distractions of the camp, said them with unfailing fidelity; St. Bridget, St. Catharine of Sienna, and St. Teresa, those earthly seraphs, found few moments of purer delight and holier ardor, than when telling their beads; St. Francis of Sales, St. Liguori, Benedict XIV., Bossuet, Fenelon, Turenne, Louis XIV., and a host of other illustrious personages, who have honored both Church and society by their virtues, valor, and scientific acquirements, rarely failed to say their chaplet with admirable fervor; several even carried their devotion to so heroic a degree, as to bind themselves thereto by vow.

The Rosary is composed of the most beautiful and efficacious prayers of the Church. The *Sign of the Cross* with which it opens, is the glorious mark of the Christian; the *Creed* is the same profession of faith that the martyrs recited at their Baptism, and under the blade of the executioner; the *Our Father* is the only formula taught by our Divine Lord while on earth; the *Hail Mary* is the beautiful salutation, commenced in the name of Heaven by an Archangel, continued by the sainted mother of the Baptist, and completed by the Church of God; the *Glory be to the Father*, is the eternal hymn of praise and glorification which Heaven and earth, Angels and men, all ages and places, chant forth in honor of the adorable Trinity; the fifteen mysteries are the very groundwork of our religion, and should, therefore, afford the Christian soul ample matter for fond and pious meditation. In fine, the Rosary is an epitome of the different events of the life of our Lord, from His Incarnation to His glorious Ascension,—epitome in which the man of science will find wings to soar aloft into the highest considerations; the simple and unlettered, wherewith to nourish and invigorate his piety: the young will find therein the prudence and courage necessary to frustrate the designs of the evil one; and the old, the well-springs of eternal life.

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Acquire, therefore, the pious and fruitful habit of saying the chaplet every day; and, if your occupations will not allow you to recite it entirely, say, at least, a few decades. To captivate your mind, and replenish your heart with pious sentiments, reflect on the mysteries of the life of Jesus and of His blessed Mother. At every decade, beg some particular favor; for instance, to overcome a temptation, or practise a virtue. As a mark of your tender and filial love for Mary, never be without your beads.

If every day, you are faithful to present this little crown to the most Blessed Virgin, you may cherish the encouraging hope, that she will obtain for you from her Divine Son, a crown of immortal glory. Frequently recall to memory these beautiful words of Father Faber: "Our beads place us and leave us at the feet of Mary, crowned with an everlasting diadem."

To gain the Indulgences of the Chaplet or Rosary of St. Dominic, two conditions are necessary: 1. The Rosary or Chaplet, which should have at least five decades, must be indulgenced by a Dominican Father, or by a Priest empowered to that effect. 2. While saying the Rosary or beads, it is necessary to meditate, at each decade, upon one of the fifteen mysteries of the life of our Lord and of the Blessed Virgin. If one cannot recite the whole Rosary at once, he must say at least five decades without any notable intermission, if he wishes to gain the Indulgences (Decree of January 22, 1858); it is also necessary to meditate successively upon the Joyful, Sorrowful, and Glorious Mysteries; one would not gain the Indulgences, if he were to meditate upon the mysteries without following their regular order. As for those who are unable to meditate, it will suffice for them to recite the Rosary with devotion.—Benedict XIII., May 26, 1727.

Partial Indulgences: 1st, 100 days for each Our Father and each Hail Mary, to those who, with a contrite heart, recite either the whole Rosary or the Chaplet.—2nd, 10 years and 10 quarantines, to those who, with a con-

trite heart, recite the third part of the Rosary in common with others, either in Church or elsewhere.

Plenary Indulgences: 1st, once a year, to those who, every day of the year, recite at least the third part of the Rosary, provided that, on their chosen day, they confess and receive Communion.—2nd, on the last Sunday of every month, to those who recite the Chaplet in common with others, at least three times a week during the month, provided they confess, communicate, and visit a church, or public oratory, and there pray to the intentions of the Sovereign Pontiff.—Benedict XIII., April 13, 1726 — Pius IX., May 12, 1851.

Observations: 1. The Indulgence of 100 days attached to each Our Father and each Hail Mary, is not gained separately at saying each prayer, but conjointly, when the whole Chaplet has been said.—2. The Creed, the Our Father, and the three Hail Marys said at commencing the Chaplet, as well as the Glory be to the Father at the end of each decade, are not absolutely essential to the Rosary; but it is a pious custom from which it is well not to deviate.—3. It is proper, before each decade, to indicate the mystery and its fruit, so as to render its meditation more easy.

CHAPLET OF ST. BRIDGET.

This Chaplet is due to St. Bridget of Sweden. By this devotion, she intended to honor the sixty-three years which, according to the common opinion, the Blessed Virgin has passed on earth. This Chaplet consists of six decades, and each decade comprises one Our Father, ten Hail Marys, and the Apostle's Creed instead of the Glory be to the Father. Another Our Father is added to complete the number seven, in honor of the seven Joys and seven Dolors of the Blessed Virgin; and also three others Hail Marys, to complete the number sixty-three years.

To gain the Indulgences of the Chaplet of St. Bridget, it is necessary to have a pair of beads of six decades,

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indulged by a Priest empowered to attach thereto the said Indulgences, or a pair of beads of five decades, to which the same Indulgences, have been attached, and either of the two must be recited entirely. When one says the six-decade Chaplet of St. Bridget, he is not bound to meditate upon the mysteries of the Rosary, for the Creed, said at the end of each decade, recalls them to mind; but if a five-decade pair of beads is used, to which the said Indulgences are attached, the meditation upon the mysteries of the Rosary is necessary while reciting it.

Partial Indulgences: 1st, 100 days for each Our Father, each Hail Mary, and each Creed.—2nd, 7 years and 7 quarantines, besides the Indulgence of 100 days above mentioned, to him who recites the whole fifteen-decade Rosary, to which have been applied the Indulgences of the Chaplet of St. Bridget.—3rd, 100 days to him who, having with him the Chaplet of St. Bridget, on any days whatever, either assists at Mass, or hears the word of God, or accompanies the Blessed Sacrament to the sick, or brings back a sinner into the path of salvation, or practises any other pious work in honor either of Our Lord, or of the Blessed Virgin, or of St. Bridget, and recites, at each of these pious work, three Our Fathers and three Hail Marys.—4th, 40 days to him who, having with him the Chaplet of St. Bridget, prays on his knees, at the sound of the bell, for the agonizing.—5th, 20 day, to him who, having with him the said Chaplet, makes, with a contrite heart, the examination of his conscience and recites three Our Fathers and three Hail Marys.

Plenary Indulgences: 1st, once a year, to him who daily recites the Chaplet of St. Bridget, on the day he shall choose, after the revolution of one year's practice, if he confess, communicate, and pray for the exaltation of the Church, &c.—2nd, on St. Bridget's day, October 8th, to him who recites the said Chaplet at least once a week, provided he confesses, communicates, visits a church, and there prays to the intentions of the Pope. &c.—3rd, once a month, to him who recites this Chaplet

every day during the month, provided that, on any day he may choose, he confesses, communicates, visits a church, and there prays God for the exaltation of the Church, &c.—4th, at the hour of death, to him who has the custom of reciting this Chaplet at least once a week, provided that, recommending his soul to God, he confesses and communicates. If he is unable to do so, it will suffice that, being contrite, he invokes Jesus with the heart, not being able to do it with the mouth.—Leo X., July 10, 1515.—Clement XI., Sept. 22, 1714.—Benedict XIV., January 15, 1743.

APOSTOLIC CHAPLET,

AND INDULGENCES ATTACHED TO OBJECTS BLESSED
BY THE POPE, OR BY A PRIEST EMPOWERED
TO BLESS THEM.

The Apostolic Chaplet is that which has been indulgenced by the Pope, or by a Priest empowered to attach to it the same Indulgences as the Pope. These Indulgences are equally attached to crucifixes, statuettes, and medals, blessed by the Pope, or by a Priest so empowered. The same Indulgences are likewise attached to crosses, rosaries, and chaplets, that have touched the Holy Places and relics from the Holy Land, in virtue of their contact with them, provided these objects have neither been sold nor lent to others, because this is expressly forbidden — Innocent XI., Jan. 28, 1660.

For the details of these Indulgences, see the *Raccolta*.

GENERAL OBSERVATIONS CONCERNING MEDALS, CHAPLETS, AND OTHER OBJECTS BLESSED AND INDULGENCED.

1. Images drawn on paper, card, or cloth, crucifixes, statuettes, and medals made of tin, lead or any other substance which easily breaks or wears out, cannot be

indulged. Crucifixes and Chaplets made of ivory or wood may be indulged, as also crucifixes, crosses, statuettes, and medals made of iron or steel. Chaplets whose beads are of tin, lead, iron, steel, coral, enamel, marble, and crystal, provided they be sufficiently stout and solid, may also be indulged.—2. It is necessary that the medals and statuettes represent only such Saints as have been canonized, or whose names are inscribed in the Roman Martyrology.—3. Concerning the Chaplet, it is the beads themselves that receive the Indulgence, therefore, should the string or chain break, it may be replaced without affecting the Indulgence; likewise, the Indulgence is maintained after the loss of some beads of a chaplet, provided the quantity be not considerable.—4. The Indulgences attached to pious objects cannot be transferred to others, they belong to the person for whom these objects have been indulged, or to whom they have been distributed for the first time (Alexander VII., February 6, 1657).—5. Should a person, after having appropriated to himself and made use of an indulged object, give it to another, that object loses its Indulgence. So also, should a person lend an indulged object to another, with the intention to make him gain the Indulgences, these Indulgences are lost to both the lender and borrower.—6. Indulged objects cannot be sold after having received the blessing and the Indulgence. One cannot even require the money they have cost.—7. The same crucifix, the same chaplet, can receive the application of several kinds of Indulgences.—8. When the Rosary, or the Chaplet of St. Bridget, is recited in common, it suffices for one of the company, to hold in his hands, his own indulged Chaplet.

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THE FIFTEEN MYSTERIES OF THE ROSARY,
ARRANGED FOR EACH DAY IN THE WEEK.

—
THE JOYFUL MYSTERIES.

For Mondays and Thursdays.

1. The Annunciation of the most Blessed Virgin and Incarnation of the Son of God.—*Fruit*, HUMILITY.
2. The Visitation of the most Blessed Virgin.—*Fruit*, LOVE OF ONE'S NEIGHBOR.
3. The Birth of Jesus.—*Fruit*, POVERTY.
4. The Presentation of Jesus in the Temple, and the Purification of Mary.—*Fruit*, OBEDIENCE.
5. Jesus found in the Temple.—*Fruit*, THE SEEKING OF JESUS.

THE SORROWFUL MYSTERIES.

For Tuesdays and Fridays.

1. The Agony of Jesus in the garden of Olives.—*Fruit*, SORROW FOR SIN.
2. The Scourging.—*Fruit*, LOVE OF PENANCE.
3. The Crowning with thorns.—*Fruit*, LOVE OF HUMILIATION, AND MORTIFICATION OF SELF-LOVE.
4. The carrying of the CROSS.—*Fruit*, RESIGNATION IN THE TROUBLES OF THIS LIFE.
5. The Crucifixion. — *Fruit*, LOVE OF JESUS AND MARY.

THE GLORIOUS MYSTERIES.

For Wednesdays, Saturdays, and Sundays.

1. The Resurrection of Jesus Christ.—*Fruit*, FAITH.
2. The Ascension of Jesus Christ into Heaven.—*Fruit*, HOPE.

3. The Descent of the Holy Ghost on the Apostles.—
Fruit, CHARITY.

4. The Assumption of the Most Blessed Virgin.—
Fruit, DETACHMENT FROM WORLDLY THINGS.

5. The Coronation of the Most Blessed Virgin.—
Fruit, PERSEVERANCE.

SCAPULAR OF MOUNT CARMEL.

The devotion of the Scapular is almost as ancient as that of the Rosary, having been established in the 13th century by St. Simon Stock, the 6th general of the Order of the Carmelites. The Blessed Virgin appeared to him at Cambridge, on the 16th of July, 1261, holding a scapular in her hand, and directed him to institute a pious association whose members should consecrate themselves to her service, and wear her livery. Once established, this Confraternity took rapid and consoling development; like the tree of the parable, it threw deep its roots, and extended its ramifications into every condition of life and every rank of society. The Scapular thus became the vesture of the poor, as well as of the learned; of the subject, as well as of the monarch. From Louis IX. of France, who was invested with it on Carmel, and Edward I. of England, who was one of the earliest members of the Confraternity, down to Louis XIV. who, in the bloom of youth, received it in presence of the most elegantly refined of European courts, there is hardly a person, whether prince, princess, or savant, truly worthy of commendation, who did not wear this glorious insignia of Mary.

We read in the Holy Bible that the mantle of the prophet Elias twice divided the waters of the Jordan; that the shadow of St. Peter cured all sorts of diseases; that the handkerchiefs and napkins of St. Paul drove away evil spirits, and healed infirmities. These indeed are marvellous things, wrought by seemingly impotent instruments; but more wonderful still are the extraordinary occurrences and miraculous things that have taken place throughout the Christian world,

by the intercession of the Most Blessed Virgin of Mount Carmel, and through the instrumentality of her holy Scapular. It would seem that the Savior, her Divine Son, adopted these means to proclaim to the world both the efficacy of her mediation and the pre-eminent degree of her merits and glory. God, having authorized this devotion by the unerring testimony of miracles, the Church has approved and confirmed it by the infallible voice of her Pontiffs.

All in the Scapular is replete with instruction : it is made of common woollen cloth, to indicate that very often, the Blessed Virgin makes use of the simplest means to communicate the choicest favors ; its color denotes the humility and mortification that should characterize the members of the Confraternity ; its lightness is figurative of the sweet and gentle yoke which Mary lays upon her children ; the strings symbolize the alliance contracted between her and the recipient ; the benediction that renders it sacred, is emblematic of the graces and blessings which she profusely bestows upon all who devoutly wear it.

On your reception into the Confraternity, Mary adopts you in a special manner for her child, you become participator in the great spiritual advantages of the Carmelite Order, as well as in all the good works of its members, and you are enabled to gain the indulgences with which the Sovereign Pontiffs have munificently enriched this pious Sodality.

As a true and fervent Associate, make it your delight to offer to Mary, your glorious Patroness, little bouquets composed of the flowers, which by their fragrance and delicate hues, you know will t be most pleasing to her, viz : lilies of purity, roses of charity, and violets of humility. At the sight of your Scapular, say to yourself : " Whose image is this " ? and, with sentiments similar to those which animated that Polish king who, night and day, wore the portrait of his father as the constant witness of his conduct, and guide of his actions, say to Mary : " Permit not, O tenderest and most beneficent of mothers, that my tongue should ever utter a word, or my hand perform an act unworthy thy august name, and my title of thy adopted child." If, notwithstanding the numerous favors attached to this devotion, it does not become for you a source of abundant spiritual blessings, you must attribute the fault to your own negligence, in not duly setting to profit so powerful a means of sanctification.

INDULGENCES ATTACHED TO THE SCAPULAR OF MOUNT CARMEL.

Plenary indulgences.—1. On the day of admission ;—2. on the feast of our Lady of Mount Carmel, July 16 ;—3. at the hour of death ;—4. on the following feasts of the most Blessed Virgin : her Immaculate Conception, Nativity, Presentation, Annunciation, Visitation, Purification, and Assumption ;—5. on the feasts of St. Joseph, March 19 ; St. Simon Stock, May 16 ; St. Anne, St. Michael, St. Teresa, etc. ;—6. on every Wednesday throughout the year. *To gain the indulgences specified in the last three numbers, besides the usual conditions, it is necessary to visit a church belonging to the Carmelite Order ; if there is none in the vicinity, it will suffice to visit the parish church.*

Partial Indulgences.—1. Five years and five quarantines to all who, wearing the Scapular, communicate once a month, and pray for the Supreme Pontiff ;—2. five years and five quarantines to all who accompany the most Blessed Sacrament when carried to the sick, and pray for them ;—3. one hundred days, whenever a member of the Confraternity performs some pious work ; as relieving the poor, visiting the sick, reconciling enemies, etc.

Though the Bulls of the Sovereign Pontiffs, do not specify any particular practice or any daily prayer, it is, however, the custom to recite the *Litany* of the Blessed Virgin, or to say seven *Paters*, seven *Aves*, and seven *Glorias*.

Remarks.—1. The pictures sowed to the Scapular are not necessary to the gaining of the indulgences.—2. The Scapular must be worn in such a manner that one of the pieces may hang upon the breast and the other on the back. Those who wear it as a bandoleer, neither participate in the privileges, nor gain the indulgences.—3. The Scapular is to be worn day and night, when confined, as well as when in good health, and particularly at the hour of death.—4. The first Scapular must

510 SCAPULAR OF THE IM. CONCEPTION.

be blessed by a priest duly authorized ; when lost or worn out, others may be substituted without the same formality.—5. The Scapular of Mount Carmel and that of the Immaculate Conception, may be combined and attached to the same strings.

SCAPULAR OF THE IMMACULATE CONCEPTION.

COMMONLY CALLED THE BLUE SCAPULAR.

This devotion was established in honor of the Immaculate Conception of the Most Blessed Virgin, to induce the faithful who are vested with it, to pray ardently for the conversion of sinners and the amelioration of public morals. It was revealed by our Lord and His blessed Mother to the venerable Ursula de Benincasa, foundress of the Order of the Theatine Nuns. The greatest spiritual favors are every day granted to those who wear this holy habit. Clement X. sanctioned this devotion, and his successors have granted ample indulgences to all who, having received it from the hands of a priest authorized to that effect, always wear it and offer up prayers for the conversion of sinners.

INDULGENCES that may be gained by the faithful who are vested with the Scapular of the Immaculate Conception, and whose authenticity was recognized by the Sacred Congregation of Indulgences, November 14, 1860.

PLENARY.—1. On the day of its reception ;—2. at the hour of death ;—3. on the first Sunday of each month ;—4. on all the Saturdays of Lent ;—5. on Sunday and Friday of Passion week ;—6. on Wednesday, Thursday, and Friday of Holy Week ;—7. on the festivals of Christmas, Easter, Ascension, Pentecost, and Holy Trinity ;—8. on the following festivals of the Blessed Virgin : her Immaculate Conception, Nativity, Purification, Annunciation, and Assumption ;—9. on the feast of St.

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Joseph, March 19;—10. the feast of the Finding of the Holy Cross, May 3;—11. the feast of St. John the Baptist, June 24;—12. the feast of SS. Peter and Paul, June 29;—13. the last Sunday of July;—14. the feast of our Lady ad Nives, August 2;—15. the feast of St. Gaetano, August 7;—16. the feast of St. Augustine, August 28;—17. the feast of St. Michael, September 29;—18. the feast of the Guardian Angels, October 2;—19. the feast of St. Teresa, October 15;—20. All Saints, November 1;—26. the first and the last day of the Christmas Novena;—22. *a day* at choice during the year;—23. *once a year*, during a retreat;—24. *twice a month*, the indulgences of the seven basilicas of Rome, may be gained in praying before seven altars of a Church of Theatines; or, if there is none in the locality, in any church in which there is an altar of the Blessed Virgin;—25. *twice a month*, in the same church, may be gained the indulgences granted to the pilgrims who visit the Holy Sepulchre and the Holy Land.

Moreover, all who say devoutly six *Paters*, *Aves*, and *Glorias*, in honor of the blessed Trinity and the immaculate Mother of God, praying at the same time for the exaltation of the Church, the extirpation of heresy, for peace and unity among Christian princes, may gain the indulgences of the seven Roman basilicas, the Portiuncula, Jerusalem, and St. James of Compostella (1).

In fine, the Sacred Congregation of Indulgences in its general Assembly, held March 31, 1856, declared that the above-mentioned indulgences of the seven Roman basilicas, the Portiuncula, Jerusalem, and St. James of Compostella, may be gained anywhere *toties quoties*, i. e. as often as one wishes, by reciting six *Paters*, *Aves*, and *Glorias*, without the usual conditions of confession and communion, and that those indulgences may be applied, by way of suffrage, to the souls in purgatory.

(1) Often say prayers that are enriched with so many and such precious indulgences.

His Holiness Pius IX., approved this decree, April 14 of the same year, 1856.

N. B. *The plenary indulgence for the living, granted on an appointed day to those who visit a church or some other place, can be gained but once that day.*

PARTIAL.—Sixty years on making half an hour of meditation.

Twenty years: 1st, on visiting the sick, or aiding any person in his spiritual or corporal infirmities; when prevented from complying, it suffices to say for them five *Paters, Aves and Glorias*; 2nd, during the octave of the feasts of our Lord.

Seven years and seven quarantines: 1st, on all the minor feasts of the Blessed Virgin; 2nd, for ever: Communion that is preceded by Confession; 3rd, for accompanying the Holy Viaticum.

All these indulgences are applicable to the souls in purgatory. Moreover, when the holy Sacrifice is offered for a deceased person who wore the Scapular of the Immaculate Conception, the altar is privileged; that is, there is in favor of that person a plenary indulgence attached to the Mass.

THE MONTH OF MARY.

Devotion to the Most Blessed Virgin has ever existed in the highest degree, the zeal and tender solicitude of our holy Mother the Church. From the time that temples were erected to our adorable Lord, altars were raised in honor of Mary; from the day that the Apostles rendered her a solemn act of homage by inscribing her name and professing her divine Maternity in the symbol of our holy faith, from that day down to the end of ages, the Church, by the voice of her Supreme Pontiffs, her doctors, and writers, shall not cease to publish her praises.

Yes, every age and every nation has deposed at the feet of this heavenly Queen the testimony of its devotedness; and the most glorious epochs of Christianity have been those in which her veneration was most in repute. Devotion to the Mother of the Messiah began at her very tomb. Theodosius, Zeno, Justin, Comnenus, and Constantine, erected numerous superb monuments in her honor. The first kings of Denmark were her devout servants; Prussia received the light of the Gospel through the devotion to Mary. St. Stephen, the first King of Hungary, dedicated his kingdom to the Blessed Virgin and styled her the Sovereign of his dominions. The noble but down-trodden Poles gave her the title of Queen of Poland, and her banner guided their warlike legions. St. Clotilda, by her devotion to Mary, obtained the conversion of Clovis, her royal consort and first Christian King of France. Pepin, Charlemagne, and St. Louis, were amongst her most devoted servants; Louis XIII., solemnly dedicated France to the Blessed Virgin.

Among the sovereigns of Spain, the most devoted to Mary, may be mentioned Charles III., Ferdinand and Isabella. Don Juan, with her banner at the head of his gallant men, gained a complete victory over the enemies of Christianity at the memorable naval battle of Lepanto. Portugal trod in the same path with equal piety. The crowned heads of Germany vied with the rest of Europe in their devotion to the Queen of Angels. The Kings of Catholic England erected numerous fine Gothic churches and cathedrals in her honor which still remain as the brightest gems of her architectural glory. Edward the Confessor, Alfred the Great, and the Lion-hearted Richards, were all noted servants of Mary.

The manner in which martyred Ireland has clung to the faith planted by St. Patrick, as well as the thousands of her children who have generously preferred death in its most appalling form to apostacy, is ample testimony of her devotedness to the Queen of Martyrs. One of the first cities of Canada was named "Ville Marie" in honor of our blessed Lady; and she was chosen under the title of the Immaculate Conception as the Patroness of the United States.

Even now-a-days, notwithstanding the violent storms to which the mystic bark of Peter is exposed, amidst the turbulent waves which so fearfully agitate society, its vigilant Pilot—the venerable Promulgator of the Immaculate Conception of our heavenly Queen—gazes with holy pride and agreeable complacency, on the zeal that manifests itself everywhere respecting the honor due to this "Masterpiece of Creation."

Among the numerous devotions to the Blessed Virgin, the "Month of Mary" holds the first rank.

It sprang up in Italy towards the close of the last century. Numerous pious souls, deeply afflicted at the sight of the disorders which accompany the renewal of the smiling season of spring, sought to find an antidote thereto. They turned their eyes towards the Virgin of virgins; and whilst the infatuated partisans of the world sought forbidden pleasures in their villas and arbors, embalmed with every perfume and flower of the month of May, those chaste and plaintive doves breathed forth before the altars of Mary most fervent prayers of reparation.

The Month of Mary, in the language of piety, signifies a month belonging entirely to this benign Mother; a month of gifts and favors; a month, every hour of which should be consecrated to this amiable Queen, to delight in her happiness, to meditate on her power and goodness, to implore her protection, and to practise her virtues.

O what a heavenly inspiration to consecrate the most beautiful month of the year to this purest of Virgins; to this "noble daughter of Kings," writes a learned author, "who was more brilliant than the sun, milder than the silvery moon, purer than the fresh-blown lily, whiter than the mountain snow, more graceful than the rose, more precious than the ruby, more chaste than the Angels."

During this month, endeavor to imitate the virtues of this incomparable Virgin, endowed with all perfection. Her faith was a perpetual prodigy; her hope, immovable as the eternal mountains; her chastity, consumed her heart with a burning and unextinguishable flame. Her love for mankind, vast as humanity, extended from one eternity to another. Her chastity was more transparent than light. The Archangel Gabriel, seized with a holy respect, lowered his gaze at the sight of her celestial modesty. Her sweetness ravished like a charm; her patience disconcerted even martyrdom; her heroic obedience was more agreeable to the Divine Majesty than incense from the altar of perfumes; her piety excelled the ardor of the Seraphim; her penitence made her life a perpetual holocaust.

Mary, she is the paradise of perfection; the radiant mirror of justice; the sun of purity; an ocean of graces; the dazzling throne of all virtues.

By the very act of gazing on this model of innocence, seek-

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ness, and piety, the passions become calm and silent; the imagination, the mind, and the heart become purified and transported. By invoking her holy name, the apostle feels his zeal increased; the martyr, his constancy the pontiff, the ardor of his watchfulness; the priest, his devotedness; the anchorite, his love of austerity; the just, his desire of justice; the virgin, her love of purity.

"O you", exclaims St. Bernard, "who find yourselves tossed in the tempests of the world, turn not from the brightness of this Star, if you would not be overwhelmed by the storm. If the winds of temptation rise, if you fall among the rocks of tribulation, look up to this Star,—call upon Mary. If you are tossed by the waves of pride, ambition, detraction, jealousy, or envy,—if anger, covetousness, or lust, beat on the vessel of your soul, look up to this Star,—call upon Mary; whilst you follow her, you can never go astray; whilst you implore her aid, you never sink in despair; when you think on her, you never wander; under her patronage, you never fail; under her protection, you need not fear; being your guide, she will conduct you safely to the participation of her glorious society, in the region of the blessed."

PRACTICE.

That you may derive abundant spiritual fruit from the *Month of Mary*, you should attend to the following practices which are as important as they are easy: 1. unite your intention with those who strive to honor Mary by special worship during this month; 2. each morning offer to Jesus and Mary all your prayers, and actions, as also the pains and troubles you may have to suffer during the day; 3. assist at the public exercises performed in the church, but if your occupations will not allow you to do so, at least, set aside a short time each day for the reading of some book on devotion to Mary, and to recite some prayers in her honor; 4. commence and finish the month by approaching the Sacraments; 5. apply yourself to overcome your predominant passion, and for this purpose, daily implore the assistance of the most Blessed Virgin (1).

(1) To encourage the faithful to celebrate worthily the Month of Mary, Pope Pius VII., has granted; 1st, three hun-

SAINT JOSEPH.

This devotion comes down to us from the remotest ages of the Church, enriched with the tribute of every succeeding century. St. Chrysostom in the East and St. Ambrose in the West, poured out their golden eloquence on the great prerogatives of St. Joseph ; St. Bernard, the oracle of the Middle Ages, portrayed in glowing colors his pre-eminent virtues and exalted dignity ; the pious and learned Gerson, would have every one adopt him for the first of his patrons, the most intimate of his friends, and the most potent of his protectors. St. Bernardine of Sienna loved to discourse upon the greatness and power of him, who held in his patriarchal hands the key which locked the gates of the Old Covenant and opened the portals of the New ; the unerring voice of Pius IX., issuing from the halls of the Vatican and resounding throughout the world, has solemnly proclaimed the chaste Spouse of Mary, the Protector of the Church and the guardian of the faithful. Thus our nineteenth century, already so privileged, now witnesses this admirable devotion in the full blaze of its meridian splendor.

Devotion to St. Joseph has always followed in the wake of the missionary. When the light of faith was kindled, when the Cross of the Redeemer was planted, then churches were built, and altars erected in his honor : thither came the wearied apostle to seek refreshment and courage, and thither too came the pious neophyte to demand renovated fervor and final perseverance. To-day the name of St. Joseph is blessed in the islands of the Pacific, invoked in the old towns of Europe, revered and venerated in the thriving cities and virginal forests of our own New World ; the infant lisps it on the knees of his mother, and the sacred orator fills the house of the Lord with its greatness ; the youth in the bloom of his years, pronounces it with love, and the man bending under the weight of age, breathes it as a sigh of yearning towards his heavenly country ;

dred days indulgence, each day of the month, to all those who, in public or private, honor the Most Blessed Virgin either by prayer or performing other acts and works of piety ; 2nd, a plenary indulgence, once during the course of the month, to all those who communicate and pray for the intention of our Holy Father the Pope.—Rescript of March 21, 1815, and Decree of the Sacred Congregation, June 22, 1815.

his praises are sung alike in the episcopal cathedral and in the chapel of the humblest hamlet; confraternities established but few years since, now count beneath their gilded banners thousands of associates from every rank of society and from every quarter of the globe.

Whence this rapidity of propagation? Whence this ardor and spontaneity in young and old, rich and poor, commonplace minds and gifted intellects? The almost unparalleled dignity of St. Joseph, the efficacy of his intercession, and the immense glory with which the Almighty has clothed him,—such are the elements that enkindled this devotion and fanned it into flame.

There is intimate connection between the devotion to the Blessed Virgin Mary, and that to St. Joseph. If Mary is the luminous star that ever pours its silvery rays on the boisterous sea of the world, St. Joseph is the compass that invariably points thereto. Great were the privileges of Mary, and great also were the prerogatives of Joseph. Mary was hailed *full of grace* by an Angel, Joseph was declared *just* by the Holy Ghost Himself; Mary is the Virgin without stain, Joseph is the purest of the children of men,—both are blooming lilies in whose midst the Son of God was pleased to dwell; Mary is the mother of Jesus, Joseph was His foster-father and guardian; Mary in body and soul winged her flight to the realms of bliss, there is reason to believe that Joseph enjoyed the same triumph on Ascension-day: Mary is our advocate with Jesus; Joseph, our special protector: Mary is the glory of Sion; Joseph, the patron and strength of Israel: all nations called Mary blessed, the Church invites the angelic choirs to unite with the assembly of the faithful in chanting the glory and praises of Joseph; St. Bernard tells us that never has Mary been invoked in vain, the seraphic Teresa assures us that Joseph never rejects the petitions of his clients.

Devotion to St. Joseph is like that Tower of David on which hung a thousand bucklers, a thousand means of defense; it is the shield that repels the shafts of heresy, parries the blows of impiety, and stems the tide of corruption. The History of the Church establishes the truth, that a nation never apostatizes from the true faith, as long as St. Joseph is worshipped in its temples, and honored by its firesides.

St. Joseph has a special claim to the homage and veneration of young persons; he was the guardian of the Child Jesus, and ought, therefore, to be honored as the patron of youth. He sees the snares that are laid for young people, and the

countless dangers that beset them on all sides ; he knows that theirs is the age of violent temptations and rude conflicts, the time when Satan wages a fierce and unrelenting warfare, and like a tender father, he anxiously seeks to cover them with the ægis of his protection ; when they are placed in the trying dilemma, either of shouldering the Cross and treading in the footsteps of their crucified Master, or of inebriating themselves with the illusions and fleeting pleasures of this world, he invigorates their faltering spirits and instills into their wavering hearts that resolute courage which enables them to spurn the latter and gladly to embrace the former. He knows how unmercifully they are tossed upon the tumultuous sea of the world and how furiously they are assailed by the howling tempests of their rising passions, and, like the Savior, he awaits but their simple invocation to still the raving winds and calm the raging flood. He has explored all the regions of the ocean of life ; he knows the laws that regulate its flow and ebb, is acquainted with every gale that ruffles its surface, and has mapped every quicksand, and rock. Under his guidance, therefore, the Christian youth is secure ; the winds may roar, the rains may beat, the deep may be convulsed to its very foundations, yet he need not be dismayed, for, if devoted to St. Joseph, the infuriated elements will be appeased, and his frail bark will pursue its onward course until it casts anchor on the everlasting shores of the heavenly country.

PRACTICE.—1. Piously celebrate the feast of St. Joseph, March 19 ; that of his Patronage, the third Sunday after Easter ; and that of his Esponsals, January 23. Prepare yourself for the celebration of these festivals by a Novena or a Triduum.—2. Always associate the name of Joseph with the holy names of Jesus and Mary.—3. As St. Joseph is the Patron of a good death, frequently beseech him to obtain you the grace of dying well.—4. Pray fervently to him when about to decide upon your vocation in life.—5. Honor him by some particular devotion on every Wednesday, as well as during the month of March, which is consecrated to him.

PRAYERS TO ST. JOSEPH.

AVE, JOSEPH.

HAIL, Joseph, Son of David, Man of Justice, full of grace : Jesus and Mary are ever with thee : thou art blessed among men, and blessed is Jesus, the fruit of the womb of thy chaste spouse, Mary.

St. Joseph, Man of God, foster-father of Jesus Christ, spouse of the Blessed Virgin Mary, pray for us, thy servants and children, now and at the hour of our death. Amen.

AVE, PATRONE.

HAIL, Joseph, our most holy Patron, foster-father of our Lord Jesus Christ, we beseech thee, through thy seven dolours and seven joys to remember us, and with thy most chaste Spouse Mary, to aid us in our necessities, now and at the hour of our death. Amen.

MEMORARE OF ST. JOSEPH.

REMEMBER, O most chaste spouse of the Virgin Mary, that never was it known that any one who implored thy help and sought thy intercession, was left unassisted. Full of confidence in thy power, I fly unto thee, and beg thy protection. Despise not, O foster-father of the Redeemer, my humble supplication, but in thy bounty hear and answer me (1).

(1) Indulgence of 300 days, once a day, applicable to the souls in Purgatory.—Pius IX., June 26, 1863.

TO OBTAIN A CONVERSION.

O GLORIOUS Patriarch, who didst merit to be called Just by the Holy Ghost, I urgently recommend to the theesoul of N...., which Jesus redeemed at the price of His precious Blood. Thou knowest how deplorable is the state, and unhappy the life of those who have banished this loving Savior from their hearts, and how greatly they are exposed to lose Him eternally. Permit not, I beseech thee, that a soul so dear to me, should continue any longer in its evil ways; preserve it from the danger that threatens it; touch the heart of this prodigal child, and conduct him back to the bosom of the fondest of fathers. Abandon him not, I implore thee till thou hast opened to him the gates of the heavenly City, where he shall praise and bless thee throughout eternity, for the happiness which he will owe to thy powerful intercession.

FOR A GOOD DEATH.

BLESSED Joseph, who didst depart this life in the holy company of Jesus and Mary, succor me in that awful moment, when pressed by death, I shall arrive at the gates of eternity, and obtain for me the supreme consolation of dying in the arms of Jesus and Mary.

Now and forever, I remit my soul into your hands, O Jesus, Mary, and Joseph. Amen.

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CONSECRATION TO ST. JOSEPH.

O BLESSED Joseph, foster-father of my Savior, and chaste Spouse of the Mother of God, this day I irrevocably adopt thee for my intercessor with the Almighty, as well as for my model, my protector, and my father in this valley of exile. O thou whom the Lord constituted guardian of His Family, I beseech thee to extend thy tender solicitude over all my interests. Kindle in my heart a vehement love for Jesus, and enable me to serve Him with all thy devotedness and fidelity. Aid my inability to venerate Mary as my advocate, to honor her as my Queen, and to love her as my Mother. Be my never-failing guide in the way of virtue and piety, and grant that, after having faithfully followed thee in the path of justice, I may merit thy powerful protection at the hour of death.

EFFICACIOUS PRAYER IN HONOR OF ST. JOSEPH.

G LORIOUS St. Joseph, father and protector of virgins, faithful guardian to whose care God confided Jesus, Innocence itself, and Mary, the Virgin of virgins, I entreat and conjure thee by this twofold Treasure which to thee was so infinitely precious, to grant that, pure of heart and undefiled of body, I may constantly serve Jesus and Mary in perfect chastity. Amen. (1).

(1) Indulgence of 100 days, once a day.—Pius IX., February 3, 1863.

EJACULATIONS.

JESUS, Mary, Joseph, I give you my heart and my soul.

Jesus, Mary, Joseph, assist me in my last agony.

Jesus, Mary, Joseph, let my soul send forth her last sigh in peace with you to aid me (1).

The following are also excellent prayers to St. Joseph : Te, Joseph ; Blessed wast thou ; Holy Patron ; To all who would holily live.—For which see Index.

CONFRATERNITY OF ST. JOSEPH.

This Confraternity, canonically established in the Church of St. Joseph's Hospice, Montreal, August 18, 18th was affiliated to the Archconfraternity of Beauvals, by an I^{nt} of March 7, 1867. It enjoys all the favors and privileges of that Sodality, and is empowered to inscribe members throughout all the Provinces of British North America. Its object is : 1st, to propagate the devotion to this glorious Patriarch ; 2nd, to answer the most urgent wants of the Church, to solicit the conversion of the enemies of the true faith, to procure peace and union among Catholic Powers, and particularly the happiness and prosperity of the Country ; 3rd, to call down the blessings of Heaven upon religious Congregations and Christian families ; 4th, to obtain for each associate the grace of a happy death, protection in difficult undertakings, consolation in distress, and success of hopeless causes whether spiritual or temporal.

CONDITIONS.—He who demands membership in this Association, must be intent upon honoring St. Joseph with a special worship, and have his name inscribed on the register of the Confraternity.

(1) Indulgence of 100 days for each invocation.—Pius VII., April 28, 1807.

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Deceased relatives and persons whose conversion one desires, may be inscribed on condition of complying for them with the two practices as below.

PRACTICE.—Though the members do not contract any obligation of conscience, yet, through piety and love, they should: 1st, recite for the intentions of the Association, as well as for one another, once the *Memorare of St. Joseph*, page 519, and three times the invocation: *St. Joseph, protect us, protect the holy Church*; 2nd, offer up to this august Patron for the same ends, all the good works that they perform on Wednesday. The Associates are counselled to wear with respect, a cord and a medal of St. Joseph.

VIRTUES.—Following the example of this glorious Patriarch, they make special profession: 1st, to honor the Sacred Heart of Jesus; 2nd, to devote themselves earnestly to the service of God; 3rd, to struggle against the corrupt tendencies of the world, and to condemn its deceptive allurements; 4th, to be humble, charitable, sober, chaste, patient, and sedulously applied to work.

MASSSES FOR THE DECEASED.—Two Masses are annually said for the deceased Associates; one on the Wednesday of the first week of Lent, and the other, on that which follows All Souls day.

PLENARY INDULGENCES.—1. On the day of admission.—2. On each of the principal feasts of Our Lord, viz.: Christmas, the Circumcision, the Epiphany, Easter Sunday, the Ascension, and Corpus Christi.—3. On each of the principal feasts of the Most Blessed Virgin, viz.: the Purification, the Assumption, the Nativity, the Immaculate Conception.—4. On each of the feasts of the Apostles, viz.: St. Matthias, February 24; SS. Philip and James, May 1; SS. Peter and Paul, June 29; St. James the Greater, July 25; St. Bartholomew, August 24; St. Matthew, September 21; SS. Simon and Jude, October 28; St. Andrew, November 30; St. Thomas, December 21; St. John the Evangelist, December 27.—5. On each of the feasts of St. Joseph, viz.: Esponsals of the Most Blessed Virgin and

St. Joseph, March 19 ; Patronage of St. Joseph, which falls on the third Sunday after Easter,—this is the principal feast of the Confraternity.—6. On two Wednesdays each month, at the choice of the Associate, and on every Wednesday in the month of March.—7. At the hour of death.

PARTIAL INDULGENCES.—An indulgence of 7 years and 7 quarantines on all the secondary feasts of our Lord and of the Most Blessed Virgin.

THE CONDITIONS for gaining the above-mentioned indulgences, are : to confess, communicate, and pray according to the intentions of the Sovereign Pontiff, in the Church of the Confraternity ; or, when prevented, in the parish Church. Members of communities and inmates of boarding-schools, can fulfil these conditions in the chapel of their establishment.

At the hour of death, when unable to communicate, and when deprived of speech, one must invoke with the heart, the holy Name of Jesus.

An indulgence of 60 days : 1st, for every pious or charitable work ; 2nd, for the recitation of five *Our Fathers* and five *Hail Marys* for the departed Associates ; 3rd, for assisting at the processions of the Blessed Sacrament ; 4th, for accompanying the Holy Viaticum to the sick, or when prevented, for reciting at the sound of the bell, one *Our Father* and *Hail Mary*.

N. B.—All these indulgences, granted by Brief of April 16, 1861, and Rescript of June 19, 1862, are applicable to the souls in Purgatory.

By affiliation to the Archconfraternity of Beauvais, the Associates are in community of prayers with more than 330,000 Confreres, and participate in all the masses, communions, prayers, penances, and good works of the Barnabites and Passionists.

Admittance into the Confraternity is entirely gratuitous. Those whose financial resources will permit, are invited to make a spontaneous donation towards defraying the general expenses of the Association.

PRAYER TO BE SAID BY THE REUNITED
ASSOCIATES.

GLORIOUS St. Joseph, faithful Guardian of Jesus, and chaste Spouse of Mary, I unite myself with my Associates, to render thee my tribute of homage and veneration. I consecrate myself entirely to thy worship, and shall henceforth invoke thee as my well-beloved Patron.

Protect the Church of Christ in her struggles, preserve and consolidate our holy faith in this country, fire my soul with zeal for the glory of God, impart me strength to overcome my passions, and courage to condemn the false glory and deceptive pleasures of the world ; obtain for me success in all my undertakings whether difficult or hopeless, be my guide during my earthly pilgrimage, and shield at the hour of death.

O holy Patriarch, I am wholly unworthy that thou shouldst grant my request ; but art thou not the best of fathers ? art thou not my last resource in misfortune ? and have I not a firm support in the prayers of my Associates ? My confidence rests upon thy love and their fervor. United with them, I beg thy favor both for them and myself. Deign, I beseech thee, most powerful St. Joseph, to hear my prayer ; and grant, that after having faithfully honored thee on earth, I may be reunited with all thy children in Heaven.

Amen.

THE CORD OF ST. JOSEPH.

This devotion originated at Antwerp (Belgium), in 1659, in consequence of the miraculous cure of an Augustinian nun, who for three years had been afflicted with a cruel malady. The medical art having owned its inability to effect her restoration, she had recourse to Heaven, and cinctured herself with a Cord, blessed in honor of St. Joseph. Shortly afterwards, as she was devoutly praying before a picture of this glorious Patriarch, to her great joy, she was completely relieved from all suffering and uneasiness,—the principle of the evil being totally eradicated. An act authenticating this miracle, was immediately drawn up, and unhesitatingly corroborated by the testimony of a protestant doctor.

The Cord of St. Joseph is worn not only as a remedy for bodily ills, but also as a powerful preservative against the impure spirit. A rescript of the Sacred Congregation, dated September 19, 1859, has approved the formula used in blessing it, and authorized its dissemination amongst the faithful. His Holiness Pius IX., has munificently enriched the Association of the Cord of St. Joseph with precious indulgences.

GRACES THAT MAY BE OBTAINED BY THOSE WHO WEAR THE CORD OF ST. JOSEPH.

These precious graces are : 1st, His special protection ; 2nd, purity of soul ; 3rd, chastity of one's state ; 4th, final perseverance ; 5th, particular assistance at the hour of death.

THE CORD OF ST. JOSEPH AND MANNER IN WHICH IT IS TO BE WORN.

The Cord is to be made of simple thread or of white cotton, and must terminate at one end with seven knots, symbolical of the seven joyful, sorrowful, and glorious mysteries of this august Patriarch.

It must be blessed by a Priest empowered to that effect, and is to be worn as a girdle.

The prayer of the Cord, Glorious St. Joseph, &c. see page 521.

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DEVOTION TO THE GUARDIAN ANGEL. 527

SPECIAL INDULGENCES GRANTED TO THE CORD OF ST. JOSEPH.

PLENARY.—1. On the day of reception.—2. At the hour of death for the Associate who fulfils the conditions mentioned page 524.—3. On the three principal festivals of St. Joseph : his Espousals, January 23 ; his Feast, March 19 ; and his Patronage, the third Sunday after Easter.

PARTIAL.—1. Seven years and seven quarantines on the Sunday following the Ember days.—2. Sixty days : 1st, whenever an Associate assists at mass or at the other offices celebrated in the church of the Confraternity ; 2nd, for assisting at the processions authorized by the Ordinary of the place, for accompanying the Blessed Sacrament to the sick, or when prevented, for reciting, at the sound of the bell, one *Our Father* and *Hail Mary* ; 3rd, for saying five *Our Fathers* and five *Hail Marys* for the deceased Associates ; 4th, for every work of piety or charity.

N. B.—1. All these indulgences may be gained by fulfilling the conditions enumerated on page 524.—2. The indulgence of the Privileged Altar is attached to every mass said for the deceased Associates, at whatever altar, or in whatever church it may be celebrated,—3. The formal imposition of the Cord, is not obligatory ; it may be blessed and then passed from hand to hand, or sent abroad already blessed.—4. When the first Cord is lost or worn out, another may be substituted without the same formality.—5. To gain the special indulgences granted to the Cord, the prayer of that holy livery must be said.—6. The expenses of the Cord are received as an offering.

THE GUARDIAN ANGEL.

The Monarch of the Universe, in His boundless love for man, has deigned to depute to each of us at our birth, an am-

bassador of His celestial Court. "Ever at our side," says Faber, "there is a golden life being lived; a princely spirit is there, who sees God and enjoys the bewildering splendors of His face, even there where he is nearer than the limits of our outstretched arms." This benign Mentor we style our Guardian Angel.

The holy Scriptures present us with numerous striking examples of the protecting power of these tutelary spirits. Through their solicitude for the three children in the fiery furnace, they transform the devouring element into a refreshing zephyr. The Archangel Raphael accompanies the young Tobias on his long and perilous journey, and brings him back in safety to his father. By the intervention of an Angel, the chains of St. Peter are burst asunder and he is delivered from the hands of the ruthless Herod. St. Cecilia's good Angel appeared to Valerian and changed his pagan heart into a most Christian one.

What can be more consoling to the poor children of Adam, in this vale of tears, than the divine doctrine that presents to us, in our Guardian Angel, a devoted and powerful protector ever ready to shield us from the assaults of our most deadly enemies. Though an unseen warfare is raging around our steps, this beautiful bright spirit lets so much as the noise thereof vex our ears; he fights for us and asks no thanks, but hides his silent victories and continues to gaze on God.

A child is born to the world and a guardian from above is appointed to watch over its cradle and preserve it from danger. This vigilant defender keeps guards over its innocence, and cries loudly to Heaven for vengeance on the one who would dare to tear from his arms this tender lamb. Gradually the child passes through the different stages of youth and attains manhood; during this time the passions gain strength and commence their cruel tyranny. Happy shall he be if he remain faithful to the sage lessons of this charitable preceptor, and shut the door of his heart to the fatal illusions of the senses and to the transitory joys of a vain world; happy also shall he be at the dreadful hour of death, when his Guardian Angel will stand by his bed of affliction, waiting to accept his soul, on her departure from the body, in order to conduct her to a happy eternity.

PRACTICE.—1. Let your modesty and purity be such as never to offend your celestial guide.—2. If there be a

Congregation of the Guardian Angels in your city or parish, merit by your good conduct to be admitted as one of its members.—3. Never allow a single day to pass by without piously invoking the assistance of your holy Angel.—4. Consult him in all your undertakings, and lend an attentive ear to his inspirations.—5. Beware, never to scandalize any of your companions, through respect for the Guardian Angel who watches over him.

PRAYER TO THE GUARDIAN ANGEL.

ANGEL of God, who art my guardian, enlighten, guard, direct, and govern me, who have been committed to thee by the supernal Clemency. Amen. (1).

SAINT PATRICK.

APOSTLE OF IRELAND.

This glorious Saint, from his tender years, made it his supreme delight to chant devoutly unto the Lord the inspired melodies of the Royal Prophet, and to pour forth from his most pure heart the odor of many prayers.

While almost all the nations of Northern Europe were plunged in the darkness of paganism, Patrick, with no other breastplate than his innocence, no other armor than humility and prayer, goes forth on his divine mission, crosses the stormy seas, and lands on that virginal island which had ever been inaccessible to the flight of the Roman eagle,—that island which still retained traces of his long captivity, and the atmosphere of whose verdant hills, was yet embalmed with the fragrance of his ejaculations of love and resignation. There he plants the standard of our redemption; there

(1) Indulgence of 100 days, each time.—Pius VI., October 2, 1793.

he raises the torch of divine light, and announces to the astonished but docile Hibernians, the glad tidings of salvation.

The sanctity of his life, the eloquence of his example, and the ardor of his zeal, gain him so irresistible an ascendancy over the inhabitants, that he encounters almost no opposition; the altars of idolatry crumble at his approach, and temples to the true God spring up from their ruins; the glens re-echo no more the sounds of the druid priest and bard; but in the valley and on the mountain side, the incense of the heart's warmest devotion rises in praise and adoration to Him who liveth and reigneth. After half a century of the most indefatigable labors, he bade adieu to his converted isle, and, on being introduced into the abode of the blessed, he presented her to the Eternal as one of the brightest gems that ever sparkled in the crown of triumphant Christianity.

For almost three centuries after the death of our holy Apostle, the Church of Ireland towered on the western borders of Europe as a pillar of celestial fire, diffusing its heat on every side, and flinging its light back to the very gates of Rome,—the portals of the sanctuary from which the spark had been originally borrowed.

Other nations have dug the martyr's grave for their first missionaries, but Ireland never raised her hands against the Lord's anointed; and until the sword of persecution fell upon her own neck in the sixteenth century, hers was a virgin soil, that had never been moistened by so much as one drop of martyr's blood. And even then, although subjected to the most sanguinary persecution that has ever crimsoned the page of history, she remained as firm in the faith of her glorious Apostle, as the giant pyramids amongst the furious winds and storms of the desert. It may here be remarked with a just pride, that, of the numberless heresies which have appeared at different times, not so much as one can claim an Irishman as its author, or faithful and constant Ireland, as its birth-place.

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Hail, holy Church of Ireland, Virgin of the North, adorned with the lily and the rose, the symbols of the integrity of thy faith, and the constancy of thy fortitude. Thou art the living monument of the blessed St. Patrick ; there hast thou stood, and there wilt thou stand, unchanged and indestructible, amidst the memorials that time and tyranny have scattered around thy basis.

PRACTICE.—1. Strive to imitate the innocence and extraordinary piety of which St. Patrick was a most beautiful model even during the flower of his youth.—2. Request him to obtain for you and all Christians an increase of the holy faith which he planted in the land of our forefathers.—3. Celebrate with the greatest piety possible his feast which falls, as you know, on the 17th of March. Prepare for this celebration by a Novena which should be commenced on the 8th.

NOVENA TO ST. PATRICK.

O BLESSED Apostle of Ireland ! glorious St. Patrick ! who didst become the father and benefactor of that land long before my birth ; receive my prayers, and accept the sentiments of gratitude and veneration with which my heart is filled towards thee. Thou wert the channel of the greatest graces : deign, then, to become also the channel of my grateful thanksgiving to God for having granted, through thee, that precious gift of faith, which is dearer to us than life. O most blessed father and patron of that country ! do not, I beseech thee, despise my weakness. Remember that the cries of little children were the mysterious invitation that thou didst receive to go thither. Listen then to my most humble supplications ; I unite them to the praises and

blessings which will ever follow thy name and thy memory throughout the Irish Church ; I unite them to the prayers of the multitude of our ancestors, who now enjoy eternal bliss, and owe their salvation, under God, to thy zeal and charity. They will eternally share thy glory, because they listened to thy word, and followed thy example. Ah ! since I am descended from saints, may I blush to differ from them ; may I begin from this moment to love God with all my heart, and serve Him with all my strength. For this end I most humbly beg thy blessing, O great St. Patrick ! and thy particular intercession, for obtaining whatever grace thou seest to be most necessary for me, and also the particular intentions of this Novena. (*Name them.*)

O charitable Shepherd of the Irish flock ! who wouldst have laid down a thousand lives to save one soul, take my soul, and the souls of all Christians, under thy special care, and preserve us from the dreadful misfortune of sin. Thy zealous preaching provided even the blessing of religious instructions which we now enjoy ; obtain that none of us may receive them in vain. Thou didst teach that people how to connect the pursuit of virtue with that of science ; deign also to take my studies under thy protection, and to obtain for me the grace to sanctify them by a pure motive of pleasing God and my superiors. I most humbly recommend to thee this country with that which was so dear to thee while on

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earth. Protect them still ; and above all, obtain for their pastors, particularly those who instruct us, the grace to walk in thy footsteps, that they may share in thy eternal bliss.

YOUR PATRON SAINT.

The Church, on the day of your Baptism, gave you a saint for your patron, that you might have a special advocate before God, and a model of the life you should lead on earth. This blessed inhabitant of Heaven is your devoted friend and powerful protector ; honor him, therefore, by a sincere and constant devotion.

PRACTICE.—1. Frequently return thanks to God for the graces He has bestowed on your holy patron.—2. Every morning beseech him to shield you from sin during the day, and to obtain for you the graces which he merited to receive.—3. Study his life, meditate on his virtues, and endeavor particularly to practise them.—4. Celebrate with as much piety as possible his feast, and approach the holy Table, if your confessor judge proper.

PRAYER TO YOUR HOLY PATRON.

O GLORIOUS Saint whom God, in His boundless generosity, has given me as my protector, cast an eye of goodness and compassion on thy client ; intercede for me before the throne of the Most High, and obtain for me the grace ever to remain worthy of the inestimable blessing I received in the regenerating waters of Baptism. Teach me to love and serve God as thou didst

534 DEVOTION TO ST. ALOYSIUS GONZAGA.

when on earth ; protect me from my enemies while I remain in this land of exile, and, above all, assist me at the dreaded hour of death, so that, having fought the good fight, I may have the happiness of singing eternally with thee the praises of the adorable Trinity.

ST. ALOYSIUS GONZAGA.

God has given you for the pattern of your youthful years and for intercessor in Heaven, the young and amiable St. Aloysius. His career, though brief, and for the most part spent in the midst of the world, was, nevertheless, a prodigy of grace, simplicity, and innocence. Though called in the morning of life, he diffused the sweet perfume of his angelic virtues throughout the whole Christian world. The Sovereign Pontiffs, in proclaiming him the Patron and protector of youth, have made the most brilliant panegyric of his extraordinary sanctity, and proposed for imitation, the most touching and accomplished of models.

PRACTICE.—1. Endeavor to imitate the sublime virtues of this great Saint : his angelic purity, his virginal modesty, his vehement love for the most Blessed Sacrament, and his tender devotion towards the Queen of Angels.—2. Following his example, fly the very shadow of evil.—3. When the voluptuous maxims of the world, the deceptive enticements of pleasures, and the sensual allurements of passions, will strive to hurry you into the abyss of prevarication, exclaim with St. Aloysius : *“ What is all that compared with eternity ? God calls me, the Blessed Virgin invites me ; neither the harms of the world nor the powers of hell, will prevent me from following them.”*—4. Frequently invoke this admirable Saint, and fervently say the beautiful payer : O holy Aloysius, &c.

PRAYER TO ST. ALOYSIUS GONZAGA.

O HOLY Aloysius, adorned with angelic graces, I, thy most unworthy but devoted servant, recommend to thee especially the chastity of my soul and body. I beseech thee, by thy angelic purity, to commend me to the immaculate Lamb, Christ Jesus, and to His most holy Mother, the Virgin of virgins, and to preserve me from every grievous sin. Permit me not to defile myself with any stain of impurity; and when thou shalt see me in temptation, or in danger of sinning, drive far from my heart all unclean thoughts and affections, and, awakening in me the remembrance of eternity and of Jesus crucified, engrave deeply in my heart a holy fear of God, and inflame me with divine love; so that, by imitating thee on earth, I may merit to be associated with thee in the enjoyment of God in Heaven. Amen.
Our Father, Hail Mary. (1)

ST. STANISLAS KOSTKA.

Unite in the same devotion St. Aloysius Gonzaga and St. Stanislas Kostka. Both these youthful saints, so amiable and so admirable, were marvels of grace and innocence. Make it your delight to read their lives, and earnestly endeavor to emulate their heroic virtues. Frequently invoke them, and place your purity under their special protection.

(1) Indulgence of 100 days, once a day, for the recitation of this prayer, together with the *Our Father* and *Hail Mary*.
 —Plus VII., March 6, 1802.

PRAYER TO ST. STANISLAS KOSTKA,

To beg purity.

MY most pure protector, Stanislas, angel of purity, I rejoice with thee for that marvelous gift of virginal purity which graced thy spotless heart; I humbly pray thee, obtain for me strength against all impure temptations and inspire me with constant watchfulness to guard my purity,—that virtue most glorious in itself, and most acceptable to God. *Our Father, Hail Mary, Glory, &c.*

THE SOULS IN PURGATORY.

The souls in Purgatory, by the eternal decrees of the Almighty, are already enrolled in the number of the Saints, and are one day destined to occupy a throne in the mansions of Heaven; but because they are not pure and spotless, because they have yet some punishment to undergo for faults committed in this world, they suffer excruciating torments in this place of expiation.

From the depths of the flaming abyss in which they are engulfed, they send up to us their wailings and plaintive supplications: "Take pity on me, at least you my friends, take pity on me." They solicit us by their tears, and by that Christian compassion which ought to glow within our breast. Oh! let us not be deaf to their prayers and invocations. The glory of God, the golden rule of brotherly love, and our own dearest interests, combine in urging us to implore our heavenly Father for their speedy deliverance. Perhaps it is the voice of our parents or relatives, that dolefully calls upon us to break asunder the red-hot chains that keep them captive. When

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during their mortal pilgrimage, their heart ached with the pang of affliction, we essayed every means to solace them ; when confined to a bed of sickness, we hastened to their side and ministered to all their wants ; when their last hour came, we were still at their pillow, to comfort and encourage them in that supreme moment ;—and now that they have closed their eyes to the light of this world, now that they are encompassed on all sides by the avenging fires of Purgatory, we would forget them !... Is it just ? Who knows if they are not suffering, because they loved us too tenderly, and too often condescended to our caprices ?

Remember that a just God will one day mete out to you as you have meted to others ; He will permit that you should be abandoned and forgotten if, during your life, you have neglected to succor the suffering souls in Purgatory. Moreover, when they ascend into the presence of the Eternal, they will liberally repay the meritorious works, for their relief. Ah ! how great a comfort will it not be to us, when all those souls whom we have contributed to liberate from their fiery prison, shall appear in our defence at the bar of divine justice ! How many friends shall we thus engage to help us, when we ourselves shall descend into this place of torment !

PRACTICE.—1. From time to time, say the *De profundis*, or some other prayers for the faithful departed.—2. Offer for their deliverance some of your good works, your mortifications, and bodily sufferings.—3. Either hear Mass, or have that holy Sacrifice offered up for them : frequently communicate for the same end.—4. Be very generous in the application of indulgences to them. 5. Pray for these suffering souls, particularly on Monday, as that day is devoted to them.—6. During November, which is the month of the souls in Purgatory, frequently and fervently offer up prayers for their relief.

PRAYERS FOR THE DEAD.

DE PROFUNDIS, page 357.

O GOD, the author of mercy and lover of the salvation of mankind, we address Thy clemency in behalf of our brethren, relations and

benefactors, who are departed this life, that by the intercession of the blessed Mary, ever Virgin, and of all Thy Saints, Thou wouldst receive them into the enjoyment of eternal happiness. Through Christ our Lord. Amen.

INVOCATION TO THE HOLY TRINITY FOR THE
SOULS IN PURGATORY.

O GOD of all goodness, Father of mercies, who, at the prayers and fastings of Thy faithful people, didst vouchsafe to send Thy Angels to break asunder the fetters of Thy holy Apostle Peter, and to open the doors of his prison ; hear, even also on this day, the prayers and supplications of Thy Church, and send Thy Angel to the souls for whom we pray, that, the doors of their prison being opened wide, they may be happily received into the bosom of Thy mercy. *Our Father, Hail Mary, Glory be to the Father,*

O SON of God, Savior of souls, who didst refresh the three children in the fiery furnace, pour down upon the souls, that cry to Thee from the flames, Thy heavenly dew. Thy precious Blood alone can quench the flames of Purgatory ; oh, let it now flow down upon these suffering souls, and do Thou, O Lord, have mercy upon them. *Our Father, Hail Mary, Glory be to the Father.*

O SPIRIT of love, have compassion on the cruel torments which these souls endure, that are filled with the purest charity, and, aspiring without ceasing towards their God, cry, aloud in their distress, "I thirst: I thirst after my God! and yet cannot attain unto the object of their love, nor receive the least drop of that torrent of pure delights. O Holy Spirit, grant that, having felt the fiercest pangs of love, they may taste its heavenly delights in a blessed eternity. Amen. *Our Father, Hail Mary, Glory be to the Father.*

ASSOCIATION OF THE HOLY CHILDHOOD.

Object.—This Institution, founded in 1843 by Monsignor de Forbin-Janson, Bishop of Nancy (France), is to rescue from an untimely death the children of Chinese parents, a multitude of whom are, by an unnatural and superstitious custom, annually doomed to destruction, either by being drowned in the sea and in rivers, or by being exposed to be devoured by dogs and swine; but above all, to open Heaven by Baptism to the greatest possible number of these unfortunate creatures, and so to prepare the way for the conversion of the idolatrous nations, by giving to the children thus rescued from death a Christian education, in order that they may themselves become instruments of salvation, as teachers in schools, catechists, and also as priests and missionaries.

Means.—Assemble all the Christian children around the Infant Jesus, to make of them, after His example, the saviors of the most forlorn children in the world.

540 ASSOCIATION OF THE HOLY CHILDHOOD.

Ask of them, 1st, the daily recitation of a *Hail Mary*, with the prayer, "Virgin Mary and St. Joseph, pray for us and for the poor little infidel children;" 2dly, the contribution of one cent a month or twelve cents a year.

Spiritual advantages.—I. Each month two Masses in one of the twelve principal sanctuaries dedicated to Mary or to the Infancy of our Lord; these are celebrated for the intention of the Associates, especially of those who have not yet made their first Communion, and of Christian mothers to obtain for them that all their children may live to receive the grace of Baptism.

II. Two Masses yearly for the Associates, living or dead.

III. *Indulgence.*—1st, a plenary indulgence, in favor of the Associates living, may be gained from Christmas to the Presentation of our Lord in the Temple; 2dly, a plenary indulgence, applicable to the deceased may be gained from the second Sunday after Easter to the end of the month of May; 3dly, a plenary indulgence on the feasts of the Patrons of the work, viz.: The Presentation of the Blessed Virgin, the feasts of the holy Angels, of St. Joseph, of St. Francis Xavier, and of St. Vincent de Paul; 4thly, a partial indulgence of one year for the members of the Councils and Committees of the work, already instituted or to be hereafter instituted, in any place whatsoever, on the occasion of each meeting of the Council or Committee at which they will assist.

PRAYER TO THE INFANT JESUS.

O JESUS, who hast vouchsafed to be rescued from the massacre of the Innocents by the care of Joseph and Mary, and to compensate these tender martyrs for the loss of temporal life by the gift of life eternal; Jesus, friend of children, receive in Thy goodness, bless and sanctify

the children who devote and consecrate themselves to the holy Childhood, in order to become, after Thy example and under the protection of Mary and Joseph, the saviors of poor little infidel children. Amen.

ASSOCIATION FOR THE PROPAGATION OF THE FAITH.

This Association was established in Lyons (France) in 1822, for the purpose of assisting by prayer and alms, the Missioners who are engaged in preaching the Gospel. The members say one *Our Father* and one *Hail Mary* every day ; and it is sufficient, to offer for this intention the *Our Father* and *Hail Mary* of the morning or night prayers, adding each time the invocation, *Saint Francis Xavier, pray for us.*

The subscription is one cent a week, or 52 cents a year. One subscriber in ten, acts as Collector, and pays in the amount to another member of the Association, who has ten such collections, or one hundred subscriptions to receive. Donations are likewise thankfully received from the Subscribers, and others not members of the Society.

Two separate Councils, one established at Lyons and the other at Paris, distribute the alms among the different Missions. A report in full of the sums received, and of their distribution, is inserted every year in the *annals of the Propagation of the Faith*. This publication, which is a continuation of the *Lettres Edifiantes*, and is sent free of charge to the Members for their perusal, gives six times a year the news received from the Missions. One copy is supplied to every circle of ten Subscribers paying 25 francs (\$5.20.)

The Sovereign Pontiffs, Pius VII., Leo XII., Pius

VIII., Gregory XVI., and Pius IX., have approved and enriched it with many Indulgences.

PLENARY.—1. On the 3rd of May—Feast of the Invention of the Holy Cross—the day on which the Association was established. 2. On the 3rd of December—Feast of St. Francis Xavier, the patron of the Association. 3. On the 25th of March—Feast of the Annunciation. 4. On the 15th of August—Feast of the Assumption; or on any day within the octave of those festivals. 5. Every month, on any two days chosen by the Associates. 6. Once a year, on the day of the general commemoration of the deceased members of the Association. 7. Once a year, on the day of the special commemoration of the deceased members of the Council, Division, Association of one hundred or circle of ten to which a member belongs. 8. At the hour of death, provided he invokes, at least in his heart, the sacred name of Jesus. 9. Favor of the privileged Altar for every Mass said in the name of an Associate for a deceased member.

(Children who have not made their first Communion can gain the above-mentioned indulgences by performing, instead of receiving holy Communion, some pious work appointed by their Confessor.)

PARTIAL.—1. 300 days *every time* an Associate assists at the *Triduo* on the 3rd of May and the 3rd of December. 2. 100 days *every time* an Associate recites *Our Father* and *Hail Mary*, together with the invocation to St. Francis Xavier. 3. 100 days *every time* an Associate performs in behalf of the Society any work of devotion or charity;

All these indulgences, both plenary and partial, are applicable to the souls in Purgatory.

OCCASIONAL PRAYERS.

FOR THE CHURCH.

MERCIFULLY hear, we beseech Thee, O Lord, the prayers of Thy Church, that all oppositions and errors being removed, she may serve Thee with a secure and undisturbed devotion. Through Jesus Christ our Lord. Amen.

FOR THE POPE.

O GOD, the Pastor and Governor of all the faithful, look down in Thy mercy on Thy servant N., whom Thou hast appointed pastor over Thy Church : and grant, we beseech Thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Thro'.

FOR THE DIOCESAN BISHOP.

ALMIGHTY and everlasting God, who alone dost great marvels, send down upon Thy servant N., our Bishop, the spirit of Thy saving grace ; and, that he may truly please Thee, pour upon him continually the dew of Thy blessing. Thro'.

FOR ONE'S CONFESSOR.

IN ASKING of Thee, O my God, the graces of which I am in need, can I, without ingratitude, forget before Thee, him whom Thou hast chosen from among Thy Ministers, to reconcile me to Thee by the Sacrament of Penance, justly called the second plank after shipwreck ? Deign, I beseech Thee, O my God, to adorn his soul with the virtues befitting the functions of the awful ministry with which Thou hast invested him. Guide him Thyself, O Lord, in all his actions, that after having been here below a prudent and faithful dispenser of Thy mysteries, he may hereafter receive from Thy bountiful hands, the bright crown Thou hast promised in a blessed eternity to the Priests who shall have consecrated their lives to bring back their fellow-creatures from the ways of error, and to conduct them in the paths of justice and peace. Amen.

FOR THE RULING POWER.

O GOD of might, wisdom, and justice ! through whom authority is rightly administered, laws are enacted, and judgment decreed, assist, we beseech Thee, with Thy holy spirit of counsel and fortitude, our N..., that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides ; by encouraging due respect for virtue and religion ; by a faithful execution of the laws in

justice and mercy ; and by restraining vice and immorality. Thro'.

FOR A FAMILY.

PRESERVE, O Lord, we beseech Thee, this family from all misfortunes, through the intercession of Blessed Mary, ever Virgin ; and, as in all humility they prostrate themselves before Thee, do Thou mercifully defend them from all the snares of their enemies. Thro'.

FOR OUR FATHER AND MOTHER.

O ALMIGHTY God, who hast given unto me my father and mother, and made them to be an image of Thy authority, love, and tender watchfulness, and hast commanded me to love, honor, and obey them in all things ; give me grace cheerfully and with my whole heart to keep this Thy law. Help me to love them fervently, to honor them truly, to yield a ready obedience to all their wishes, to study their happiness in every thing, and to bear with patience and humility all their rebukes. Deliver me, O God, from pride, rebellion, and wilfulness, from passion and stubbornness, from sloth and carelessness. Make me diligent in all my duties and studies, and patient in all my trials ; that so living, I may deserve to be Thy child, who art our Father in Heaven. Thro'.

FOR OUR RELATIONS, FRIENDS, AND BENEFACTORS.

O GOD, who, by the grace of the Holy Spirit, hast poured into the hearts of Thy faithful the gifts of charity ; grant my relations, friends, and benefactors, for whom I implore Thy mercy, health both of body and soul ; that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee. Thro'.

FOR ONE'S TEACHERS.

O MERCIFUL Jesus, would it not be the height of ingratitude to forget before Thee, those whom Thou hast chosen to prepare me for the stormy voyage of life. The fervor of my prayer should be proportionate to their devotedness. Deign, I beseech Thee, O good Jesus, to adorn their soul with the virtues befitting their station, direct and protect them always and in all places until Thou receivest them into the mansions of eternal bliss. Amen.

FOR THE SICK.

O ALMIGHTY and everlasting God, the eternal Salvation of them that believe in Thee ; hear us in behalf of Thy servants, who are sick, for whom we humbly crave the help of Thy mercy, that their health, being restored to them, they may render thanks to Thee in Thy Church. Thro'.

FOR SUCCESS IN STUDIES.

O INCOMPREHENSIBLE Creator, the true Fountain of light, and only Author of all knowledge ; vouchsafe, I beseech Thee, to enlighten my understanding, and to remove from me all darkness of sin and ignorance.

Give me a diligent and obedient spirit, quickness of apprehension, capacity of retaining, and the powerful assistance of Thy holy grace ; that what I hear or learn, I may apply to Thy honor and the eternal salvation of my soul. Thro'.

TO OBTAIN COURAGE AND FORTITUDE IN AFFLICTIONS.

O JESUS, strength and support of those who are weak and depressed, I come to seek consolation from Thee, my most tender and most faithful friend. Thou seest how dejected my heart is, from what hath befallen me. Oh ! grant me strength, I beseech Thee, that I may be able to bear my affliction with fortitude, and receive it in Thy spirit. I adore Thy divine justice, which has overtaken me ; I receive with respect and submission all its chastisements ; I return thanks for them, as for so many signal favors and testimonies of the love of God. I accept them in the spirit of homage, and with the view of honoring Thy labors and sufferings. I offer through Thy hand, and in union with Thy sufferings, to my heavenly Father in satisfactions

for my sins, sincerely acknowledging that I have deserved much greater. I praise His goodness for having treated me with so much lenity, and readily submit to whatever other chastisements He may please to inflict on me hereafter. I only beg of Him strength to bear them in the manner I ought, and the undeserved favor of not being punished during eternity. Amen.

TO SOLICIT THE GRACE OF OVERCOMING OUR
EVIL INCLINATIONS.

As our life here below is a perpetual recurrence of conflicts and combats, we ought never to divest ourselves of our arms, but, like the wary and courageous warrior, be ever on the alert, to attack the most dangerous and inveterate of our enemies,—our evil propensities. Far from pandering to their cravings, and hearkening to their clamors, we must vigorously resist their importunate insinuations, and strenuously endeavor to overcome their inordinate movements. If we deliberately fall into their snares, if we yield to their suggestions, they will rivet upon us their odious and tyrannical yoke, and for all alleviation, for all recompense, render us unhappy both in time and in eternity. St. Ignatius, that accomplished master of the spiritual life, gives the following means to weaken and to eradicate our vicious inclinations: 1st, in the morning, promise Almighty God that you will strenuously endeavor to overcome the evil habit to which you are most subject,—foresee whatever may be an occasion of relapsing, and earnestly beg grace not to succumb; 2nd, carefully watch over all your actions, and when danger approaches, fortify yourself by prayer; 3rd, when you have the misfortune to yield, be not discouraged, but repent immediately, and by way of reparation, impose some penance upon yourself; 4th, examine yourself at

noon, and particularly in the evening to see wherein you have failed,—beg pardon of God, and renew your resolutions to persevere in this necessary warfare, being convinced that God will be pleased with the good will and generous efforts you manifest to please Him.

THOU knowest, O my God, how it grieves and afflicts me to see that I so frequently relapse into my bad habits, and that notwithstanding my repeated resolutions, I find myself in the hour of trial so weak and unfaithful. Ah! if my heart clung to Thee as it ought, I would find in Thy love, courage to overcome my passions, and strength to resist my inordinate inclinations. Kindle, therefore, I beseech Thee, this holy flame in my breast, that, animated by its ardor, I may successfully war against my evil propensities, and never relent until I have brought them to subjection. O bountiful God, may my good will move Thee to compassionate my weakness, and to hear my humble prayer. Through the merits of Jesus Christ our Lord. Amen.

TO OBTAIN FINAL PERSEVERANCE.

ETERNAL Father, I humbly adore Thee, and thank Thee for having created and redeemed me through Jesus Christ. I thank Thee most sincerely for having made me a Christian, by giving me the true faith, and by adopting me as Thy child in the Sacrament of Baptism. I thank Thee for having, after the numberless sins I have committed, waited for my repentance, and for

having pardoned, as I humbly hope, all my offences, for which I am now sincerely sorry, because they displeased Thee, who art infinite Goodness. I thank Thee for having preserved me so frequently from relapsing into my former sins, which I certainly would have done, had it not been for Thy divine protection. But my enemies still continue to persecute me ; and until the moment of my death, they will unceasingly endeavor to make me their slave. If Thou dost not constantly guard and succor me with Thy aid, I, a miserable creature, shall return to sin, and certainly lose Thy grace. I beseech Thee, then, for the love of Jesus Christ, to grant me holy perseverance unto death.

Jesus Thy Son has promised, that Thou wilt grant whatsoever we ask in His name. Through the merits then of Jesus Christ, I beg, for myself and for all the just, the grace never again to be separated from Thy love, but to love Thee forever, in time and eternity. Mary, Mother of God, pray to Jesus for me.

A PRAYER TO OBTAIN ALL THINGS NECESSARY
FOR SALVATION.

O MY God, I believe in Thee ; do Thou strengthen my faith. All my hopes are in Thee ; do Thou secure them. I love Thee with my whole heart ; teach me to love Thee daily more and more. I am sorry that I have offend-

ed Thee as my first beginning. I aspire after Thee as my last end. I give Thee thanks as my constant benefactor. I call upon Thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, willingly refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner Thou wilt.

I beg of Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with a tender affection for Thy goodness, a hatred for my faults, a love for my neighbor, and contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortifi-

cation, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant that I may ever be attentive at my prayers, temperate at my meals, diligent in employments, and constant in my resolutions.

Let my conscience be ever upright and pure ; my exterior, modest ; my conversation, edifying ; and my deportment, regular.

Assist me, that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of Heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death ; that I may fear Thy judgments ; that I may escape hell, and, in the end, obtain Heaven, through the merits of our Lord Jesus-Christ. Amen.

THE AGONIZING.

To procure for our neighbor the succors and consolations of religion, is one of those imperious obligations which charity always prescribes. Though indispensable in ordinary circumstances, it becomes doubly so, at that supreme moment which decides of eternity. To fail herein, is to become guilty of the eternal loss of souls for whose salvation the Saviour shed the last drop of His precious Blood. Such a deplorable neglect cannot

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but draw down the malediction of the Almighty. Through the cruel pity and ill-founded fear of their children and relatives, parents are left unacquainted with the gravity of their state, are exposed to die the death of a reprobate, and to be engulfed in the abyss of never-ending hatred and despair. When, therefore, a person in whose welfare you take interest, is dangerously ill, for charity's sake overcome all repugnance and that fatal sensibility which would lead you to conceal from him the danger of his state, hasten to give notice to his confessor, and by suggesting pious sentiments, endeavor to awaken his faith and confidence. If Heaven preserves him to your fondness, he will bless God for your charity ; if called out of this world, he will be indebted to you for the peace and consolation of a happy death.

When the sick person is near his last hour, say for him the following prayers :—

THE RECOMMENDATION FOR A DEPARTING SOUL.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Holy Mary, *pray for him [her].*

All ye holy Angels and Archangels,

Holy Abel,

All ye choirs of the just,

Holy Abraham,

St. John the Baptist,

St. Joseph,

All ye Patriarchs and Prophets,

St. Peter,

St. Paul,

St. Andrew,

St. John,

All ye holy Apostles and Evangelists,

All ye holy Disciples of our Lord,

All ye holy Innocents,

St. Stephen,

Pray for him (her).

Pray for him (her).

St. Lawrence,
 All ye holy Martyrs,
 St. Sylvester,
 St. Gregory,
 St. Augustine,
 All ye holy bishops and confessors,
 St. Benedict,
 St. Francis,
 All ye holy monks and hermits,
 St. Mary Magdalen,
 St. Lucy,
 All ye holy virgins and widows,
 All ye Saints of God, make intercession for him [her].
 Be merciful, spare him [her], O Lord!
 Be merciful, deliver him [her], O Lord!
 Be merciful, receive him [her], O Lord!
 From Thy anger, deliver him [her], O Lord!
 From the danger of Death, deliver him [her], O Lord!
 From an ill end, deliver him [her], O Lord!
 From the pains of hell, deliver him [her], O Lord!
 From all evil, deliver him [her], O Lord!
 From the power of the devil, deliver him [her], O Lord!
 Through Thy Nativity, deliver him [her], O Lord!
 Through Thy Cross and Passion, deliver him [her],
 O Lord!
 Through Thy Death and Burial, deliver him [her], O
 Lord!
 Through Thy glorious Resurrection, deliver him [her],
 O Lord!
 Through Thy admirable Ascension, deliver him [her],
 O Lord!
 Through the grace of the Holy Ghost, the Comforter,
 deliver him [her], O Lord!
 In the day of judgment, deliver him [her], O Lord!
 We sinners, beseech Thee to hear us.
 That Thou spare him [her], we beseech Thee to hear us.
 Lord, have mercy on us. Christ, have mercy on us.
 Lord, have mercy on us.

LET US PRAY.

DEPART, O Christian soul, out of this miserable world, in the name of God the Father Almighty, who created thee ; in the name of Jesus Christ, the Son of the living God, who suffered for thee ; in the name of the Holy Ghost, who sanctified thee ; in the name of the Angels, Archangels, Thrones, Dominations, Cherubim and Seraphim ; in the name of Patriarchs and Prophets, of the holy Apostles and Evangelists, of the holy monks and hermits, of the holy virgins, and of all the Saints of God ; let thy place be this day in peace, and thy abode in holy Sion : Through Christ our Lord. Amen.

GOD of clemency ! God of goodness ! O God ! who, according to the multitude of Thy mercies, forgivest the sins of such as repent, and graciously remittest the guilt of their past offences, mercifully regard this Thy servant, N., and grant him [her] a full discharge from all his [her] sins, who most earnestly begs it of Thee. Renew, O most merciful Father, what is corrupt in him [her] through human frailty, or by the snares of the enemy ; make him [her] partake of the fruit of Thy redemption. Have compassion, O Lord ! on his [her] tears, and admit him [her] to the sacrament of Thy reconciliation, who has no hope but in Thee : Through Christ our Lord.

Amen.

I RECOMMEND thee, dear brother [sister], to Almighty God, and commit thee to His mercy, whose creature thou art ; that having paid the common debt by surrendering thy soul, thou mayst return to thy Maker, who formed thee out of the earth. May, therefore, the noble company of Angels meet thy soul at its departure ; may the court of the Apostles receive thee ; may the triumphant army of glorious martyrs conduct thee ; may the crowd of jowful confessors encompass thee ; may the choir of blessed virgins go before thee ; and may a happy rest be thy portion in the company of the patriarchs. May Jesus Christ appear to thee with a mild and cheerful countenance, and give thee a place among those who are to be in His presence forever. Mayst thou be a stranger to all who are condemned to darkness, chastised with flames, and punished with torments. May God command thy wicked enemy, with all his evil spirits, to depart from thee. At thy approach, encompassed by Angels, may the infernal spirits tremble and retire into the horrid confusion of eternal night. May thy God arise, and thy enemies be put to flight. May all who hate Him, fly before His face : let them vanish like smoke ; as wax before the fire, so let sinners perish in the sight of God. But as to the just, let them rejoice and be happy in His presence. May all the ministers of hell be filled with confusion and shame, and let no evil spirit dare to stop thy course to Heaven. May Christ Jesus, the Son of the living God,

place thee in His garden of paradise ; and may He, the true Shepherd, own thee for one of His flock. May He absolve thee from all thy sins, and place thee at His right hand, in the inheritance of His elect. Oh ! may it be thy happy lot to behold thy Redeemer face to face ; to be ever in His presence, in the beatific vision of that Eternal Truth, which is the joy of the blessed. And thus placed among those happy spirits, mayst thou be forever filled with heavenly sweetness. Amen.

Receive Thy servant, O Lord ! into that place, where he (she) may hope for salvation from Thy mercy. Amen.

Deliver, O Lord ! the soul of Thy servant from all the dangers of hell, and from all pain and tribulation. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Enoch and Elias from the common death of the world. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Noah from the flood. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Abraham from the midst of the Chaldeans. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Job from all his afflictions. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Isaac from being sacrificed by his father. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Lot from Sodom, and the flames of fire. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Moses from the hands of Pharaoh, King of Egypt. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Daniel from the Lions' den. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst the three children from the fiery furnace, and from the hands of an unmerciful king. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Susanna from her false accusers. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst David from the hands of Saul and Goliah. Amen.

Deliver, O Lord ! the soul of Thy servant, as Thou deliveredst Peter and Paul out of prison. Amen.

And, as Thou deliveredst that blessed virgin and martyr, St. Thecla, from most cruel torments, so vouchsafe to deliver the soul of this Thy servant, and bring it to the participation of Thy heavenly joys. Amen.

LET US PRAY.

WE commend to Thee, O Lord, the soul of this Thy servant, and beseech Thee, O Jesus Christ, Redeemer of the world ! that, as in

Thy mercy to him (her), Thou becamest man, so now Thou wouldst vouchsafe to admit him (her) into the number of the blessed. Remember, O Lord ! that he (she) is thy creature, not made by strange gods, but by Thee, the only true and living God ; for there is no other God than Thee, and none can work Thy wonders. Let his (her) soul find comfort in Thy sight, and remember not his (her) former sins, nor any of those excesses into which he (she) has fallen through the violence of passion and corruption. For although he (she) has sinned, yet he (she) has still retained a true faith in Thee, Father, Son, and Holy Ghost ; he (she) has had a zeal for Thy honor, and faithfully adored Thee, his (her) God, and the Creator of all things.

REMEMBER not, O Lord ! the sins and ignorances of his (her) youth ; but according to Thy great mercy, be mindful of him (her) in Thy eternal glory. Let the Heavens be opened to him (her) and let the Angels rejoice with him (her). May St. Michael, the Archangel, the chief of the heavenly host, conduct him (her) ; may blessed Peter, the Apostle, to whom were given the keys of the kingdom of Heaven, receive him (her) ; may St. Paul, the Apostle, and chosen vessel of election, assist him (her) ; may St. John, the beloved disciple, to whom the secrets of Heaven were revealed, intercede for him (her) ; may all the holy Apostles, to whom was given the power of binding and loosing, pray for him

(her) ; may all the chosen servants and blessed martyrs of God, who, in this world, have suffered torments for the sake of Christ, intercede for him (her) ; that, being delivered from this body of corruption, he (she) may be admitted into the kingdom of Heaven : through the assistance and merits of our Lord Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost, world without end. Amen.

If the sick person continues in distress of agony, it may be proper for the assistants to continue in prayer, either repeating the preceding prayers, saying the Penitential Psalms, *page 356*, or reading *Chs. XVII., XVIII., and XIX., of St. John.*

When the soul has departed, the following Response is to be said :

COME to his (her) assistance, all ye Saints of God ; meet him (her), all ye Angels of God ; receive his (her) soul, and present it now before its Lord. May Jesus Christ receive him (her), and may the Angels conduct him (her) to his (her) place of rest ; may they receive his (her) soul, and present it now before its Lord.

V. Eternal rest grant him (her,) O Lord ! and let perpetual light shine upon him (her). May the Angels present him (her) now before the Lord.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Our Father, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Eternal rest grant him (her), O Lord !

R. And let perpetual light shine upon him (her).

V. From the gates of hell,

R. Deliver his (her) soul, O Lord !

V. May he (she) rest in peace.

R. Amen.

V. O Lord, hear my prayer ;

R. And let my cry come unto Thee.

LET US PRAY.

TO Thee, O Lord, we recommend the soul of Thy servant *N.*, that being dead to this world, he (she) may live to Thee ; and whatever sins he (she) has committed through human frailty, we beseech Thee, in Thy goodness, mercifully to pardon : Through Christ our Lord. Amen.

EXERCISE FOR A GOOD DEATH.

It is an affair of paramount importance for a Christian to prepare himself carefully and diligently for the moment of death—that supreme moment which decides our fate for eternity. You should, therefore, employ with great fervor and unswerving constancy the most efficacious means to insure a happy death. Some of the principal are as follows : 1st, always think and act as you would wish to have done at the hour of death ; 2nd, make each confession and communion as if it were to be your last ; 3rd, select a day of each month to make a special preparation for death : on that day, transport

yourself in spirit to the moment when your parents, gathered round your bed, shall utter these mournful words : *He is dead* ; earnestly beg of God that His holy Angels may not add these more terrible : *and he is buried in hell*,—the first Sunday of the month is a very appropriate day for this exercise ; 4th, frequently ask yourself : If, this very instant, God summoned me to His tribunal, would I not have just reason to fear ? 5th, frequently say the following prayers :

PRAYERS FOR A GOOD DEATH.

LORD Jesus, God of goodness, Father of mercies, I stand before Thee, with heart humbled, contrite, and full of compunction ; to Thee I commend my last hour and all that awaits me after it.

When my feet, motionless, shall warn me that my course is well-nigh run,

Merciful Jesus, have pity upon me.

When my hands, trembling and benumbed, shall no more be able to clasp Thee crucified, and spite of myself I am forced to let Thee fall upon my painful bed,

Merciful Jesus, have pity upon me.

When my eyes, dim and distorted at the dread of approaching death, shall fix on Thee their languid dying balls.

Merciful Jesus, have pity upon me.

When my lips, cold and quivering, shall say for the last time Thy most adorable Name,

Merciful Jesus, have pity upon me.

When my cheeks, pale and livid, inspire the bystanders with compassion and awe, and my hair, bathed in the sweat of death, stands up upon my head and declares my hour is come,

Merciful Jesus, have pity upon me.

When my ears, soon to be shut forever to the words of men, shall be opened to hear Thy voice pronouncing the sentence by which my condition is to be irrevocably fixed for all eternity,

Merciful Jesus, have pity upon me.

When my imagination, preyed upon by horrible and fearful spectres, shall be drowned in mortal woe, and my spirit, stricken with the sight of my ill-doings and the fear of Thy justice, shall wrestle with the powers of darkness, striving to take from me the consoling sight of Thy mercies and to cast me down headlong into the pit of despair.

Merciful Jesus, have pity upon me.

When my weak heart, borne down with the pain of my disease, shall be overtaken with the horror of death, and be exhausted by the efforts it has made against the enemies of my salvation,

Merciful Jesus, have pity upon me.

When I shed my last tears, sign of my dissolution, do Thou receive them as an expiatory sacrifice, that so I may expire a victim of penance ; then in that dread moment,

Merciful Jesus, have pity upon me.



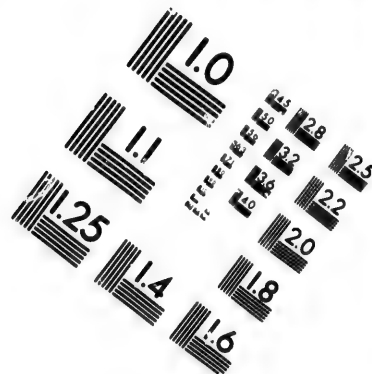
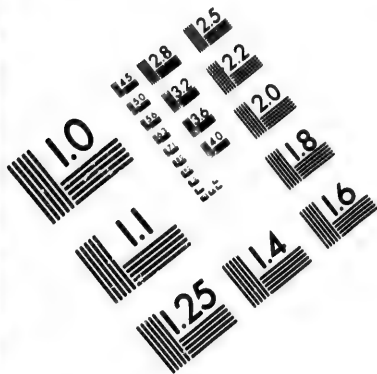
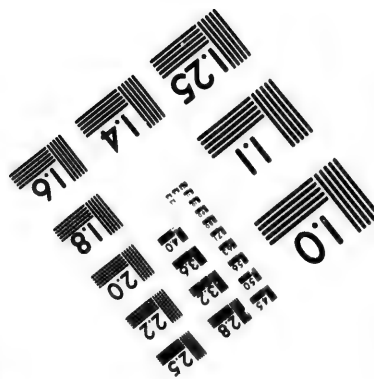
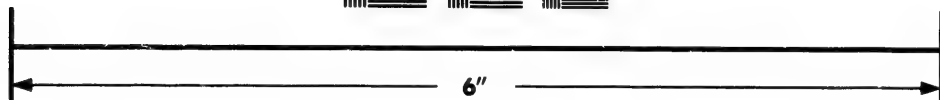
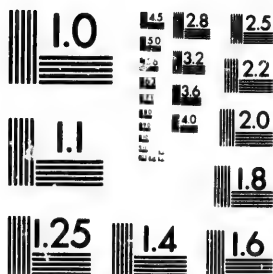


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When relatives and friends, compassing me
round about, melt into tears at my sad state, and
invoke Thee in my behalf,

Merciful Jesus, have pity upon me.

When my senses are gone, and the world has
vanished from my sight, and when in the an-
guish of my last agony and in the affright of
death I groan,

Merciful Jesus, have pity upon me.

When my heart's last sighs force my soul to
depart from my body, do Thou accept these sobs
as the children of a holy impatience, eager to
come to Thee ; and then do Thou,

Merciful Jesus, have pity upon me.

When my soul, long tarrying upon the brink
of my lips, shall issue forever out of this world,
and leave my body pale, cold, and lifeless, oh ! do
Thou accept this dissolution of my being as the
homage which I render Thy Divine Majesty ; and
then do Thou,

Merciful Jesus, have pity upon me.

Last of all, when my soul shall appear before
Thee, and for the first time see the immortal
brightness of Thy majesty, oh ! cast her not away
from Thy presence, but vouchsafe to receive her
into the loving bosom of Thy tender mercy, there
forever to sing Thy praises, world without end,

Merciful Jesus, have pity upon me.

PRAYER.

O GOD who, condemning all men at once to die, hast yet concealed from them the moment and the hour of their death ; grant that I, passing all the days of my life in justice and in holiness, may be made worthy to depart out of this world in Thy holy love. Through the merits of our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost. Amen.

THE STUDY OF VOCATION.

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“ If God has allotted to the Angels a mission on the earth, and to the stars a course in the broad expanse of the heavens, we ought not to doubt that He assigns to man also, the career which he should follow, in order to please Him and thus secure eternal happiness. God can neither remain indifferent in the government of souls, nor be a stranger in the choice of a state of life. If there exists in the world a creature capable either of deranging or supporting the plans of divine Providence, undoubtedly, it is man, who, gifted with reason, armed with free will, placed between truth and falsehood, good and evil, can either obey or resist Him, and, according to his fidelity, or resistance, become either a subject of edification or a stumbling-block for the entire people of God.

Now, it is certain that the good or bad conduct of a man, nearly always, depends upon the state which he has embraced. If that state be the one assigned him by Providence, as the most appropriate to his charac-

ter, his strength, and even his weakness, it will be seen that, in general, he behaves well. On the contrary, if, through allurements, passion, or want of reflection, he embrace a state to which God does not call him, but rather interdicts him, it will be observed that his conduct is reprehensible and wicked. This is the thought of St. Gregory of Nazianzen. "As for me," says he, "I hold that the choice of a state of life is so important, that it decides, for the remainder of our life, whether our conduct will be good or bad." The choice of a state of life, has, in many respects, some resemblance with vocation, faith, and even predestination. It determines for us a whole train of duties to fulfil, a long series of graces to obtain, which, like a chain, binds and draws us to Heaven. If we lay hold of this chain, we are saved ; if we let it go, we are lost.

Let us beware then of believing that the choice of a state of life is an indifferent thing, in which we may follow, without inconvenience, either our taste or caprice. In this matter God claims His rights ; He pretends to intervene, and oftentimes, He does interpose His will. If He destines the greater part of mankind for the common walks of life, He in particular, reserves to Himself the choice of the chiefs of His people, and of the persons whom He, wishes to employ in the world as the instruments either of His justice or mercy. He calls one to serve the Church in the priesthood ; another, to edify the people of God by the practice of the evangelical counsels, and by leading a holy life ; a third, he calls to shine in the world by the eclat of the Christian virtues, and to serve usefully the State. It does not belong to us either to invent or exchange these careers. A young man called to the priesthood or the monastery, will not save himself in the world ; another, called to the secular life, will lose himself should he engage either in the monastery or the priesthood. Concerning the vocation to a state of life, the mistake is never attended with impunity. A person is culpable when he resists the will of God ; another is no less guilty, when he

lends a deaf ear to His voice. It is then very important to proceed in this affair with much reflection, with a full knowledge of the case, and, above all, with a sentiment of perfect submission to the holy will of God.

The great difficulty in this matter, generally proceeds from the inexperience of those who deliberate upon it, and from the mobility of their affections. When young people begin to look seriously into the future, a thousand different considerations, oftentimes contradictory, successively possess their minds, and throw them into the greatest perplexity. Sometimes, the future appears radiant, clear, and brilliant; while at others, it seems dark and threatening. On one side, the world displays its riches, grandeurs, and pleasures; on the other, Jesus Christ, our Divine Savior, armed with His cross and Gospel, presents Himself and seems to say: "If you wish to be happy, come and follow me"! On the other hand, vice shows itself surrounded with its seductions and enchantment; while virtue appears with its ravishing simplicity, its celestial sweetness, and its immortal rewards. At our time, the mind perceives but weak glimmerings; afterwards, it meets with obscurity and darkness; and further on, it is struck with the strongest lights: the soul then struggles hard amidst these alternatives of fear and hope, joy and sadness. The terrestrial affections come in collision with the divine attractions in the bottom of the heart, and these different motions seem to lead but to doubt and uncertainty. We must admit that this position is painful, and would seem insupportable, were it to last for a long time. But a Christian young man comes out of these difficulties, as soon as he turns his thoughts and hands towards Heaven in order to invoke the Father of lights, as soon as he asks the advice of his holy mother, the Church, and abandons himself to the decrees of divine Providence. God then provides for him, as He formerly did for St. Paul, an Ananias who will enlighten, guide, and lead him through the difficult ways to a final determination, whence proceeds that calm and conviction which

afterwards causes his happiness. But, to reach the port, a person must spread the sails, direct the helm, and consult the compass ; that is, he must treat of this affair with great sentiments, of faith, humility, and fervor." —Mgr. Malou.

But every one hath his proper gift from God. 1 Cor. vii., 7.

Woe to you apostate children, saith the Lord, that ye would take counsel, and not of Me ; and would weave a web, and not by My spirit, that ye might add sin upon sin :—Isaiah xxx, 1.

MARKS BY WHICH A VOCATION MAY BE KNOWN.

AS divine Providence has determined the post which every man is to hold in this world, it behooves His infinite goodness to make it known by certain unmistakable signs ; these undoubtedly exist, and the following are ranked by the saints and doctors of the Church among the principal :—

THE ATTITUDE.

The first mark by which you may know that you are called to a particular state, is your having, or being able to acquire, the necessary qualifications, to discharge worthily the obligations it imposes. If you are not bright enough of parts, if you have not sufficient health or virtue, for the priesthood, magistracy, or the medical career, you should conclude that God does not destine you for any of these states ; for, if it were His divine will that you should become priest, magistrate, or doctor, He would evidently, have gifted you with the necessary endowments.

THE INCLINATION, OR AFFECTION.

A second mark that points out for a particular calling, is when the current of your feelings and affections, sets

in towards it ; when you feel for it an attraction that does not vary with the moment ; that does not throw the soul into agitation and disquietude, but calms and soothes it ; that places the conscience in such an agreeable and happy state, that your ideal of human felicity is realized, and you are convinced that you would seek in vain to be happier elsewhere. This inclination is an infallible mark of vocation, particularly when, after Communion, God kindles in your heart the yearnings of love, and enlightens your mind to see, that if you embrace not that calling, you will have sorely to lament your unfaithfulness at your last hour.

PURITY OF INTENTION.

It is a third mark of vocation when, deliberating upon a state, you are not led to embrace it from the consideration that by so doing you will comply with the wishes of your parents, or gratify their feelings ; when you are not incited thereto by motives of concupiscence, by desire of honors, preferment, wealth, or pleasures, but by a sincere desire to accomplish the holy and manifest will of God, to save your soul, and serve your neighbor.

Oh ! why is not every heart pure, candid, and disinterested ? The mild voice of the Lord, assigning to every one his station, would sound in the stillness of the mind, as in times of yore, it broke in upon the silence of the night, and gently sounded in the ear of the young Samuel : there would be no mistaking or misunderstanding it. But, alas ! how difficult it is to discriminate this divine voice amid the clamors of the passions and the raging storms of youth ! Hence the necessity of silence, innocence, humility, complete resignation to the will of God, and entire openness to your spiritual director. It is of dreadful consequence to err in this momentous matter : and let it be said with sorrow, if mistakes are unfortunately made, it is because people willingly commit them.

MEANS NOT TO MISTAKE YOUR VOCATION.

FROM your youthful years, begin to study it. In early age, the heart is tender, and easily receives the impressions of grace and the inspirations of Heaven ; the mind is not yet blinded by prejudice and passion, and the judgment is not biassed by worldly considerations. As your vocation is an affair of supreme consequence to your temporal and eternal well-being, put all the means that God has placed at your disposal, into active operation in order to attain a thorough knowledge of it. You should not hesitate to spend, if necessary, a few days in retreat at some religious institution ; for, it is very difficult to decide a question of such paramount importance in the company of your school-fellows, amid the bustle and commotion of the world, or even in the bosom of your family.

When the moment to examine this weighty question has arrived :

1st, cleanse your soul from all the stains with which it might be sullied, by making a general confession,—a mind, benighted by the dark clouds of sin, is not worthy to be enlightened by the hallowed rays of divine grace ;

2nd, declare to your confessor not only your transgressions, but even your inclinations, your intentions, your physical strength, moral endowments, and the good sentiments with which God may then inspire you ;

3rd, frequently pray and say with the Royal Prophet : *Lord, show me the way in which Thou wishest me to walk ;* or with St. Paul : *Lord, what wilt Thou have me do !* Repeat these words every day, particularly when you assist at divine Service, and more especially during the precious moments that follow the elevation. Approach frequently the Eucharistic Banquet, and to your Communions add some good works ; fastings, mortifications, alms, &c. Have frequent recourse by fervent prayer to the holy Patriarch St. Joseph ;

4th, decide without any consideration of fortune, honor, parental will, and as you were on the threshold

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of eternity. Ask yourself what you would wish to have accomplished at your last hour. At that decisive and all-important moment, things are seen in their true light, and offenders bitterly reproach themselves with their sinful wanderings and illegitimate gratifications ;

5th, when your choice is made, generously and promptly embrace your new career, God has spoken ; obey immediately, and banish as dangerous temptations and fatal illusion, all thoughts tending to inspire dilatoriness, or to throw doubt upon the propriety of your choice. What a lamentable misfortune would it not be ; if, knowing the will of the Almighty, you would swerve therefrom through mere human considerations !

DIFFERENT STATES AND THEIR PRINCIPAL OBLIGATIONS.

THE CLERICAL STATE.

THE priesthood is at once the most holy and most august of all states. Those whom God calls to it, are empowered to consecrate the Body and Blood of Christ, to administer the Sacraments, and to dispense His divine word ;—sublime functions with which the Angels themselves are not invested ! Hence, the Priest should be, were it possible, more holy than those blessed spirits.

The principal obligations it imposes, are : a regular life, a well-tested purity, a great love of God and of whatever is consecrated to His service ; zeal for the salvation of souls, estrangement from the world, relish for study, and a decided taste for retirement, silence, and meditation.

The marks of a calling to this state, are : innocence preserved since Baptism, or repaired by long and serious penance ; aptness for the sacerdotal functions, and an inclination, which an enlightened and impartial director judges to be a gift from on high.

The Church recruits her ministers indiscriminately from all ranks of society ; she closes the portals of the sanctuary against those only, whom canonical impediments exclude from its hallowed precincts. Among her worthiest priests and most enlightened pontiffs, she counts alike, men, who, though of humble parentage, were eminently distinguished for their heroic virtues and extraordinary talents, and others whose science and sanctity were enhanced by the brilliant lustre of a noble lineage. It must, however, be remarked that the recruitment of young levites throughout the Catholic world, seems to take place particularly among those families whose modest condition bears a resemblance to the lowlihood of the holy family at Nazareth. This dispensation of Providence could not excite astonishment. In all ages of the world, from Moses to our Lord, and from the advent of our Lord down to our own times, it has generally been from the bosom of unpretending households, that the Spirit of God rose up prophets to proclaim His oracles, and apostolical men to announce the tidings of salvation unto the nations of the earth. The Council of Trent urgently recommends pastors to cultivate clerical vocations, especially among children of slender means, without, however, neglecting the wealthier classes. From these remarks, we may deduce the following inferences : 1st, if you feel an inclination for the priesthood or an aptitude for the fulfilment of its manifold duties, you should strive to surmount every obstacle, in order to embrace that holy state ; 2nd, that it is an imperative duty for parents, teachers, pastors, and confessors, to encourage and foster ecclesiastical vocations whenever they see any indices of their existence ; 3rd, that a young man, who sincerely believes himself called to this state, should candidly open his mind to his director, without troubling himself upon the pecuniary resources or the opposition of his parents, being thoroughly persuaded that if God calls him thereto, He will remove all difficulties and obstructions ; 4th, that one of the works, the most pleasing to God and the

most fraught with merit for ourselves, is to patronize ecclesiastical vocations, to contribute to the education of clerical students, and to the financial prosperity of seminaries, - destined as they are to perpetuate from age to age the levitical generation.

You, whom our munificent Lord has favored with the gifts of fortune, think that a small part of what, each day, you lavish on vanity and luxury, would suffice to give the Church a faithful minister, an enlightened pastor who, in the inscrutable ways of Providence, may be designated to guide your children in the path of virtue, to be your only friend in the hour of need, the comforter of your decaying years, and to prepare your old age to descend with peace and hope into the silent depths of the tomb.

THE RELIGIOUS STATE.

"The religious life is a privileged state in which, by a happy and admirable exchange, the things of this earth are given for those of Heaven ; the transitory, for the eternal ; the land of the dead, for that of the living ; worthless objects for inestimable goods. It is a life in which momentary sufferings ensure an endless happiness ;—life more angelic than human, and which affords, even in this world, the greatest possible share of eternal felicity."—St. Basil.

"Words are inadequate to express the dignity of the religious life ; and, when I wish to raise my voice to praise so sublime and angelic a state. I am, for want of proper expressions, reduced to silence."—St. Augustine.

"The religious life is the fairest flower in the garden of the Church ; a sparkling jewel in the midst of her treasures."—St. Jerome.

"How lovely are thy tents, O Jacob, and thy tabernacles, O Israel ! How beautiful, O Church, are thy religious institutions, and how well marshalled are thy spiritual battallions ! How great the number of fervent souls who enjoy, by anticipation, the felicity of the

elect, in praising God incessantly, and in living on this earth by the exercise of holy love, as live the Seraphs in the heavenly Jerusalem !"—St. Thomas Aquinas.

"In the religious life, man lives more purely, falls more rarely, rises more promptly, advances more seriously in the path of perfection, is refreshed more frequently with heavenly grace, reposes more tranquilly, dies with more confidence, is purified more quickly, and is rewarded more abundantly."—St. Bernard.

Such is the fervid and exalted strain in which the saints have celebrated the priceless advantages of the religious life ; but to enjoy these benefits and blessings, you must cherish a life of poverty, have an ardent desire to lead a life of spotless purity, a perfect detachment from all things, an unfeigned abnegation of self-will, and a great union with God by prayer.

Though the religious life is fraught with so many inestimable advantages, it is however, no more permitted to compel a person to embrace it, than to divert from it one whom God calls thereto. The Church, who fondly cherishes all her children and blesses every calling, fulminates anathema, as well against parents who use compulsion to make their children enter the religious or the ecclesiastical state, as against those who absolutely and persistingly oppose their deliberate determination. This is a patent and convincing proof that the Church is impartial, and that she seeks with a motherly solicitude, the happiness and well being of all.

The religious life, it is true, has its dangers ; but they are less numerous and more easily avoided than those encountered in other states. St. Bernard reduces them to three, viz., the facility with which we form too favorable an opinion of our own excellence ; the temptation of looking back upon what we have quitted, and of returning to the world, either in effect or in desire ; and the natural propensity of becoming lax in the performance of the religious exercises.

Why, may we ask, is it that worldlings, though they admire the heroic courage and self-abnegation of the

religious, feel so strong a repulsion for the silence and seclusion of the cloister? "Ah," answers Monsignor Lacquet, "it is because they thirst after pleasure, and shun the cross of Christ; because they plunge themselves headlong into iniquity, and condemn the rigors of penance; it is, in fine, because the religious state is to their eyes what the sting of remorse is to their conscience,—a polished mirror that reflects their vices, an obstacle to the full enjoyment of transitory delights, a severe and uncompromising censor that embitters their sensual gratifications. You father, you mother, and you friend, why do you regret the young novice that has just bade you farewell? With the hand on your conscience, say if it is not the joy, pleasure, and satisfaction, which that youthful person would have afforded you in the world. It is not, therefore, over the happiness of the religious that you mourn, but over your own so called privation."

"O sacred state of religious servitude," exclaims the pious author of the *Imitation of Christ*, "which maketh men equal to angels, pleasing to God, terrible to the devils, and commendable to all the faithful! O servitude lovely and ever to be desired, in which we are rewarded with the greatest good, and joy is acquired that will never end!"

THE SECULAR STATE.

The obligations of the secular state, vary with the different stations or professions; it is, therefore, impossible to enumerate them here; but in whatever position Providence places you, remember the following counsels:

1. *Seek your salvation above all.* "Seek ye, therefore, first the kingdom of God, and His justice, and all these things (the goods of this world) shall be added unto you."—St. Matt., vi., 33.

"Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments. His seed shall be mighty upon earth; the generation of the

righteous shall be blessed. Glory and wealth shall be in his house."—Psalm cxi., 1, 2, 3.

2. *Honor your parents.* "Honor thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end. The father's blessing establisheth the houses of the children."—Eccles. iii., 9, 10, 11.

3. *Be compassionate towards the needy.* "He that hath mercy on the poor, lendeth to the Lord; and He will repay him." Prov. xix., 17.

4. *Sanctify the Sunday.* "Keep My sabbaths, and reverence My sanctuary; I am the Lord. If ye walk in My precepts, and keep My commandments, I will give you rain in due season, and the land shall bring forth its increase, and the trees shall be filled with fruit."—Lev., xxvi., 2, 3, 4.

It is important to remark that the secular state is beset with more temptations, dangers, and perils than the clerical or religious life. The world is the servile slave of concupiscence; whilst the body is pampered with all the refinements of luxury and the passions obsequiously pandered to, the soul, through a supreme indifference, a lamentable infatuation, is left to languish, to pine away, and to die. A pagan philosopher said: "To deprave others and to allow one's self to be carried off by the torrent of corruption,—such is the common mode of living." There are, undoubtedly, preservatives against these dangers, and infallible means of salvation; but, unfortunately, too many persons neglect them. Those called by Providence to live in the world, should work at their sanctification with fear and trembling, always remembering, and carefully practising, the fundamental maxim of the Christian's code of morality, "Watch and pray." They must keep a vigilant guard over their restless and inveterate enemies, the devil, the world, the flesh; frequently approach the tribunal of reconciliation, and the sacred Banquet of the Lord. An other powerful and efficacious means to persevere in virtue, is to enter one of the numerous confraterni-

ties that are established in every country,—associations which, in the enlightened estimation of St. Liguori, are so many arks wherein people may find a safe refuge from the flood of vice and temptations that deluges the world.

The ordinary life of secular persons is that of matrimony, which was raised by our Lord to the dignity of a Sacrament. Those who embrace this state should be sincerely intent upon sanctifying themselves, and procuring for their children the blessings of a christian education. Though the married life generally presents itself under a smiling aspect to the glowing fancy of inconsiderate youth, it is not, however, without its bitter sorrows, keen pains, important duties, and grave responsibilities. St. Francis of Sales said: "If the matrimonial state had a novitiate, the professed would be but few."

When of age to settle themselves in life, young people, who are called to this state, will find in prayer, in the frequentation of the Sacraments, in the counsels of prudent and judicious persons, the means not to engage themselves therein blindly and rashly. As to those who have the temerity to intrude themselves without being called thereto, they will feel the crushing weight of the Almighty's wrath; their brilliant expectations will be blasted; instead of happiness and delight, they will meet with affliction, anxiety, disquietude, malediction, and despair,—in a word, with an anticipated hell.

For the people of the world, there is yet the state of celibacy, which, when embraced with a view of pleasing God and combined with continency, is more holy and perfect than the matrimonial life. We here speak of celibatists, who choose this state through religious motives, and not of those sinful and libertine bachelors who give themselves up to the most degrading and vilifying voluptuousness. Religion and reason both stigmatize such a class of men, for they are the primary cause of the loss of innocence and the demoralization of a country; they are the disgrace of families, and the opprobrium of humanity.

PRAYER TO KNOW THE WILL OF GOD UPON THE
CHOICE OF A STATE OF LIFE.

From Psalm 142.

1. Make known to me the way, wherein I should walk: for I have lifted up my soul to Thee. 2. Deliver me from my enemies, O Lord, to Thee have I fled: teach me to do Thy will, for Thou art my God. 3. Thy good spirit shall lead me into the right land, for Thy name's sake, O Lord, Thou wilt quicken me in Thy justice. 4. Thou wilt bring my soul out of trouble: and in Thy mercy Thou wilt destroy my enemies. 5. And Thou wilt cut off all them that afflict my soul: for I am Thy servant.

PRAYER TO BEG THE GRACE TO KNOW ONE'S VO-
CATION.

O MY Savior, who didst die for my redemption, I beseech Thee by the infinite merits of Thy precious Blood, to grant me the necessary lights to choose the state in which I can most efficaciously work out my eternal salvation, and the grace to persevere therein until death. And thou, Mary, my beloved Mother, obtain for me this grace by thy powerful intercession.—St. Liguori.

ACT OF CONFORMITY TO THE WILL OF GOD.

May the most just, most high, and most amiable will of the Almighty be done, praised, and eternally exalted in all things.—Indulgence of 100 days, once a day.—Pius VII.

Litany of the Most Holy Name of Jesus.*

KYRIE, eleison.

Christe, eleison.

Kyrie, eleison.

Jesu, audi nos.

Jesu, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas unus Deus, miserere nobis.

Jesu, Fili Dei vivi, miserere nobis.

Jesu, splendor Patris, miserere nobis.

Jesu, candor lucis æternæ, miserere nobis.

Jesu, Rex gloriæ, miserere nobis.

Jesu, sol justitiæ, miserere nobis.

Jesu, Fili Mariæ Virginis, miserere nobis.

Jesu, amabilis, mis.

Jesu, admirabilis, mis.

Jesu, Deus fortis, miserere nobis.

Jesu, Pater futuri sæculi, miserere nobis.

Jesu, magni consilii Angele, mis.

Jesu, potentissime, mis.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, hear us.

Jesus, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Jesus, Son of the living God, have mercy on us.

Jesus, splendor of the Father, have.

Jesus, brightness of eternal light, have.

Jesus, King of Glory, have mercy on us.

Jesus the son of justice, have mercy on us.

Jesus, the Son of the Virgin Mary, have.

Jesus, most amiable, have.

Jesus, most admirable, have.

Jesus, the mighty God, have mercy on us.

Jesus, Father of the world to come, have.

Jesus, Angel of the great council, have.

Jesus, most powerful, have.

* Approved by a Decree of the Sacred Congregation of Rites, Aug. 21, 1863.

580 LITANY OF THE HOLY NAME OF JESUS.

Jesu, patientissime, mis.

Jesu, obedientissime, mis.

Jesu, mitis et humiliscorde,
miserere nobis.

Jesu, amator castitatis, mi-
serere nobis,

Jesu, amator noster, mise-
rere nobis.

Jesu, Deus, pacis, mis.

Jesu, auctor vite, mis.

Jesu, exemplar virtutum,
miserere nobis,

Jesu, zelator animarum,
miserere nobis.

Jesu, Deus noster, mis.

Jesu, refugium nostrum,
miserere nobis.

Jesu, pater pauperum, mi-
serere nobis.

Jesu, thesaurus fidelium,
miserere nobis,

Jesu, bone pastor, mis.

Jesu, lux vera, mis.

Jesu, sapientia eterna, mis.

Jesu, bonitas infinita, mi-
serere nobis.

Jesu, via et vita nostra,
miserere nobis,

Jesu, gaudium Angelorum,
miserere nobis.

Jesu, Rex Patriarcharum,
miserere nobis.

Jesu, Magister Apostolo-
rum, miserere nobis.

Jesu, Doctor Evangelis-
tarum, miserere nobis.

Jesu, fortitudo Martyrum,
miserere nobis.

Jesu, lumen Confessorum,
miserere nobis.

Jesus, most patient, have.

Jesus, most obedient, have.

Jesus, meek and humble of
heart, have mercy on us.

Jesus, lover of chastity,
have mercy on us.

Jesus, lover of mankind,
have mercy on us.

Jesus, God of peace, have.

Jesus, author of life, have.

Jesus, model of virtues,
have mercy on us.

Jesus, zealous for souls,
have mercy on us.

Jesus, our God, have.

Jesus, our refuge, have
mercy on us.

Jesus, father of the poor,
have mercy on us.

Jesus, treasure of the faith-
ful, have mercy on us.

Jesus, good shepherd, have.

Jesus, true light, have.

Jesus, eternal wisdom, hav.

Jesus, infinite goodness,
have mercy on us.

Jesus our way and our life,
have mercy on us.

Jesus, joy of the Angels,
have mercy on us.

Jesus, King of the Patri-
archs, have mercy on us.

Jesus, Master of the Apos-
tles, have mercy on us.

Jesus, Teacher of the Evan-
gelists, have mercy on us.

Jesus, strength of Martyrs,
have mercy on us.

Jesus, light of Confessors,
have mercy on us.

LITANY OF THE HOLY NAME OF JESUS. 581

Jesu, puritas Virginum,
miserere nobis.

Jesu, corona Sanctorum
omnium, miserere nobis.

Propitius esto, *parce no-
bis, Jesu.*

Propitius esto, *exaudi nos,
Jesu.*

Ab omni malo, libera nos,
Jesu.

Ab omni peccato, lib.

Ab ira tua, lib.

Ab insidiis diaboli, libera
nos, Jesu.

A spiritu fornicationis, libe-
ra nos, Jesu.

A morte perpetua, libera
nos, Jesu.

A neglectu inspirationum
tuarum, lib.

Per mysterium sanctæ In-
carnationis tuæ, libera
nos, Jesu.

Per Nativitatem tuam, li-
bera nos, Jesu.

Per Infantiam tuam, libera
nos, Jesu.

Per divinissimam vitam
tuam, libera nos, Jesu.

Per labores tuos, libera
nos, Jesu.

Per agoniam et Passionem
tuam, lib.

Per Crucem et derelictio-
nem tuam, lib.

Per languores tuos, libera
nos, Jesu.

Per mortem et sepulturam
tuam, lib.

Jesus, purity of Virgins,
have mercy on us.

Jesus, crown of all Saints,
have mercy on us.

Be merciful, *spare us, O Je-
sus.*

Be merciful, *graciously
hear us, O Jesus.*

From all evil, Jesus, deliv-
er us.

From all sin, Jesus, deliv.

From all wrath, Jesus deli.

From the snares of the
devil, Jesus, deliver us.

From the spirit of forni-
cation, Jesus, deliver us.

From everlasting death,
Jesus, deliver us.

From neglect of Thy inspi-
rations, Jesus, deliver us.

Through the mystery of
Thy holy Incarnation,
Jesus, deliver us.

Through Thy Nativity, Je-
sus, deliver us.

Through Thy infancy, Je-
sus, deliver us.

Through Thy most divine
life, Jesus, deliver us.

Through Thy labors, Je-
sus, deliver us.

Through Thy agony and
Passion, Jesus, deliver us.

Through Thy Cross and de-
reliction, Jesus, deliv.

Through Thy weariness
and faintness, Jesus, deliv.

Through Thy death and
burial, Jesus, deliver us.

582 LITANY OF THE HOLY NAME OF JESUS.

Per Resurrectionem tuam,
libera nos, Jesu.

Per Ascensionem tuam, li-
bera nos, Jesu.

Per gaudia tua, lib.

Per gloriam tuam, lib.

Agnus Dei, qui tollis pec-
cata mundi,

Parce nobis Jesu.

Agnus Dei, qui tollis pec-
cata mundi,

Exaudi nos, Jesu.

Agnus Dei, qui tollis pec-
cata mundi,

Miserere nobis, Jesu.

Jesu, audi nos.

Jesu, exaudi nos.

OREMUS.

DOMINE Jesu Christe, qui dixisti, "Petite, et accipietis, quærite, et invenietis; pulsate, et aperietur vobis;" quæsumus, da nobis petentibus divinissimi tui amoris affectum, ut te toto corde, ore et opere diligamus et a tua nunquam laude cessemus.

SANCTI Nominis tui, Domine, timorem pariter et

Through Thy Resurrection,
Jesus, deliver us.

Through Thy Ascension,
Jesus, deliver us.

Through Thy joys, deliv.

Through Thy glory, deliv.

Lamb of God, who takest
away the sins of the
world,

Spare us, O Lord.

Lamb of God, who takest
away the sins of the
world,

Graciously hear us, O Lord.

Lamb of God, who takest
away the sins of the
world,

Have mercy on us, O Jesus.

Jesus, hear us.

Jesus, graciously hear us.

LET US PRAY.

O LORD Jesus Christ, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word and work, and never cease from showing forth Thy praise.

GRANT O Lord, that we may have a perpetual

amorem fac nos habere perpetuum; quia nunquam tua gubernatione destituis, quos in soliditate tue dilectionis instituis. Per Dominum.

fear and love of Thy holy Name: for Thou never failest to direct and govern those whom Thou hast instructed in Thy true and solid love. Thro' our Lord.

The Litany of Loretto.

KYRIE, eleison.

Christe, eleison.

Kyrie, eleison.

Christe, audi nos.

Christe, exaudi nos.

Pater de cœlis Deus, miserere nobis.

Fili Redemptor mundi Deus, miserere nobis.

Spiritus Sancte Deus, miserere nobis.

Sancta Trinitas, unus Deus, miserere nobis.

Sancta Maria, ora pro nobis.

Sancta Dei genitrix, ora.

Sancta Virgo virginum, ora pro nobis.

Mater Christi, ora.

Mater divinæ gratiæ, ora pro nobis.

Mater purissima, ora.

Mater castissima, ora.

Mater inviolata, ora.

Mater intemerata, ora.

Mater amabilis, ora.

Mater admirabilis, ora pro nobis.

LORD, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world, have.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, pray for us.

Holy Mother of God, pray.

Holy Virgin of virgins, pray for us.

Mother of Christ, pray.

Mother of divine grace, pray for us.

Mother most pure, pray.

Mother most chaste, pray.

Mother inviolate, pray.

Mother undefiled, pray.

Mother most amiable, pray.

Mother most admirable, pray for us.

Mater Creatoris, ora pro nobis.	Mother of our Creator, pray for us.
Mater Salvatoris, ora.	Mother of our Savior, pray.
Virgo prudentissima, ora.	Virgin most prudent, pray.
Virgo veneranda, ora pro nobis.	Virgin most venerable, pray for us.
Virgo prædicanda, ora pro nobis.	Virgin most renowned, pray for us.
Virgo potens, ora.	Virgin most powerful, pray.
Virgo clemens, ora.	Virgin most merciful, pray.
Virgo fidelis, ora.	Virgin most faithful, pray.
Speculum justitiæ, ora.	Mirror of justice, pray.
Sedes Sapientiæ, ora.	Seat of wisdom, pray.
Causa nostræ lætitiæ, ora.	Cause of our joy, pray.
Vas spirituale, ora.	Spiritual vessel, pray.
Vas honorabile, ora.	Vessel of honor, pray.
Vas insigne devotionis, ora pro nobis.	Vessel of singular devotion, pray for us.
Rosa Mystica, ora.	Mystical rose, pray.
Turris Davidica, ora.	Tower of David, pray.
Turris eburnea, ora.	Tower of ivory, pray.
Domus aurea, ora.	House of gold, pray.
Fœderis arca, ora.	Ark of the covenant, pray.
Janua cœli, ora.	Gate of heaven, pray.
Stella matutina, ora.	Morning star, pray.
Salus infirmorum, ora.	Health of the sick, pray.
Refugium peccatorum, ora.	Refuge of sinners, pray.
Consolatrix afflictorum, ora pro nobis.	Comfortress of the afflicted, pray for us.
Auxilium Christianorum, ora pro nobis.	Help of Christians, pray for us.
Regina Angelorum, ora.	Queen of Angels, pray.
Regina Patriarcharum, ora.	Queen of Patriarchs, pray.
Regina Prophetarum, ora.	Queen of Prophets, pray.
Regina Apostolorum, ora.	Queen of Apostles, pray.
Regina Martyrum, ora.	Queen of Martyrs, pray.
Regina Confessorum, ora.	Queen of Confessors, pray.
Regina Virginum, ora.	Queen of Virgins, pray.
Regina Sanctorum omnium, ora pro nobis.	Queen of all Saints, pray for us.

Regina, sine labe originali
concepta, ora pro nobis.

Agnus Dei, qui tollis pec-
cata mundi, parce nobis,
Domine.

Agnus Dei, qui tollis pec-
cata mundi, exaudi nos,
Domine,

Agnus Dei, qui tollis pec-
cata mundi, miserere no-
bis.

Christe, audi nos

Christe, exaudi nos.

OREMUS.

GRATIAM tuam, quesu-
mus, Domine, mentibus
nostris infunde; ut qui An-
gelo nuntiante Christi Filii
tui Incarnationem cognovi-
mus, per Passionem ejus et
crucem, ad Resurrectionis
gloriam perducamur. Per
eundem Christum Domi-
num nostrum. Amen.

Queen conceived without
original sin, pray.

Lamb of God, who takest
away the sins of the
world, spare us, O Lord.

Lamb of God, who takest
away the sins of the
world, hear us, O Lord.

Lamb of God, who takest
away the sins of the
world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

LET US PRAY.

POUR down Thy grace
into our souls, we be-
seech Thee, O Lord, that
as we have known the In-
carnation of Christ. Thy
Son, by the message of an
Angel, so by His Passion
and Cross, we may come to
the glory of the Resurrec-
tion. Through the same
Christ, our Lord. Amen.



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